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"TARRY YE"

STUDIES OF PENTECOST

Edited by Lewis Robeson Akers

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"Tarry Ye!"

STUDIES OF PENTECOST

Edited by Lewis Robeson Akers,
President of Asbury College

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FOREWORD.

The high ranges of Christian experience are not often viewed by the majority of believers. As mighty peaks are concealed by mists from the mountain traveller save at intervals when the vision of their sublimity breaks through for a moment, so, in the realm of the inner life, the white heights of spiritual supremacy are but dimly glimpsed now and then, the glory of their summits usually being befogged by selfish pursuits or temporal interests. The story of the church is a checkered one. It is a narrative of ups and downs, of victories and defeats, with too many periods of shadow to make its conquests complete. The spiritual tragedies have largely occurred because the body of believers have never quite reached that extremity which is always God's opportunity.

This is not a spiritual age. Men are thinking little about God and the eternal verities. They are seeking gold rather than God, and the inevitable result is leanness of soul, an appalling indifference to the finer things, a spiritual death stupor that results in paralysis. If the church of the living God is to go forward it must go back to Pentecost. It must cease to rely upon man-made programs and wait before God until His will is found and followed. The twentieth century scourge of "Hurry," must give way to the first century call to "Tarry."

Feeling profoundly that the story of Pentecost must no longer be embalmed among the archives of the dead, but must again be proclaimed freely and fully from the pulpits of our land, and conscious that the

victory of tomorrow must come through the revitalizing of the church of today, this book of sermons on Pentecost is sent forth with the earnest prayer that it may become a spiritual contribution to the commemoration of the greatest event in the history of the Christian church.

In editing this volume, we desire to express our sincere thanks to the great exponents of the higher life in both Methodisms who make continually the heart of their messages the story and experience of Pentecost and who have so freely and joyously contributed to this symposium.

In choosing the title for this book, a gold prize was offered that student in Asbury College who would suggest a caption which seemed most appropriate to a committee of judges. Two of the titles submitted were thought by the judges to be of equal value, either one of which might be used by the President of the institution in naming the volume. The titles were "Tarry Ye!" contributed by Miss Jocelyn Brownlee, of Vermont, and "With One Accord" by Mr. Marshall Merryman of Florida. We have finally chosen "Tarry Ye!" as being possibly more suggestive than the other, though both students received equal prizes.

L. R. AKERS.

Asbury College,
Wilmore, Kentucky.

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HENRY CLAY MORRISON.

Dr. Morrison needs no introduction to the readers of this book. He is recognized in this country and abroad as a leader in a movement, which, during the last half century, has sought to re-emphasize to Methodism its cardinal doctrine of holiness of heart and life as taught by John Wesley.

Dr. Morrison received his personal Pentecost in his young manhood; and every phase of his ministry since that time has been empowered by the unction of that mighty spiritual baptism. He was a very young man when he entered the Kentucky Conference and in the space of a few years, by a series of rapid promotions, he was holding some of the most important appointments in Kentucky Methodism. He relinquished the work of the pastorate, however, to become an evangelist, and he has remained in this field ever since. Early in his ministry, he became Editor of The Pentecostal Herald, a periodical which emphasizes the doctrine of entire sanctification and which exerts a world-wide spiritual influence. From 1910 to 1925, he was President of Asbury College, at the same time carrying on his work as editor and evangelist. During this period, that institution enjoyed a most phenomenal growth. He was forced to resign his presidency in 1925 due to ill health, and upon the very substantial foundation which he laid, the school is now experiencing constant expansion and ever-widening influence.

In these varied ministries, Dr. Morrison has touched and has won to God and holiness thousands of souls. Some years ago he made an evangelistic tour of the world, and in the wake of his dynamic preaching, mission stations sprang up, scores of missionaries received fresh spiritual anointing, and the missionary work in many places took on renewed zeal and effectiveness.

He is beginning to face toward life's sunset. Nothing could be more fitting than that he should now contribute to this volume a sermon bearing on the theme which has been the burning passion of his soul throughout a long and useful ministry.

CHAPTER I.

THE FULLNESS OF REDEMPTION.

REV. HENRY CLAY MORRISON.

"Be ye holy; for I am holy." 1 Peter 1:16.

Confucius says, "heaven means principle." Emerson once remarked, "God Himself cannot procure good for the wicked." In the nature of things, there can be no heaven for an unholy soul. To be out of harmony with God, to love what God hates, and to hate what God loves, makes peace with God impossible and that which makes peace with God impossible makes heaven impossible. This is not a question of theology, philosophy, sectarian prejudice or theories of salvation. In the nature of things, it must be true; it is in harmony with the inevitable logic of the universe. It is impossible that a soul should be defiled with sin and the love of sin and, at the same time, be in harmony with God; and it is unthinkable that a soul could be in peace and joy in this world or any other world and at the same time be out of harmony with God.

The atonement made by Christ is not a provision for men to sin, nor an arrangement by which God may put sinners into heaven. The atonement provides salvation, grace, and power to save men from sin, the defilement of it, and love for it, and to put heaven into them. Christ did not die in order to provide a divine mercy that would enable polluted souls to pass through the gates of Paradise. A merciful God gave His Son to die in order that atonement might be provided to lift sinners into righteousness, to bring them to a state

of moral purity so that they are fitted for, because they are in harmony *with*, heaven.

One of the highest obligations resting upon the American pulpit is that the living ministry of the present generation dispel from the minds of the people the idea of a sinful Christianity, and that there is a divine mercy that will permit impure, unholy souls to enter with peace into Paradise. Thousands of well-meaning church members in this nation have been taught that they can live sinful, die happy, and enter a holy heaven. They have been taught that holiness of heart and life is impossible. This is a most dangerous and hurtful heresy. Many people have been taught, and believe, that Jesus died to make it possible to admit sinners into eternal blessedness; and the effect of such teaching has been most disastrous. The people should be taught everywhere that Jesus did not die so much to save them from hell or to save them in heaven; He died to save them from sin; salvation from sin makes hell an impossibility and heaven a certainty.

If the ministry of this nation in all evangelical churches should at once assure the people that heaven is impossible to a soul that has not been saved from sin, and that Jesus is abundantly able to save from sin, there would be a powerful revival of religion; at once multitudes would change their entire conception of the plan of redemption and change their conduct, bring their lives into harmony with the teachings of God's word and cry mightily to Christ for the saving power of His atoning blood.

"Without holiness no man shall see the Lord." This is not only the declaration of Holy Writ, but it is the

voice of logic. It is in harmony with the nature of the human soul. It is unthinkable that an unholy soul could live in a state of bliss in the presence of an infinintely holy God. The whole philosophy of the plan of salvation, the meaning, the aim and end of the atonement made by Christ, is that forgiveness may be granted and that the cleansing power of Jesus' blood may bring human souls into a state of forgiveness, purging and cleansing from all indwelling sin, and bring them into oneness and communion with the blessed Trinity.

It is unthinkable that a holy God could create a sinner or that He could have fellowship with a sinner. Man was created pure. In the use of his free agency he chose to sin. Sin brought separation from God. God could love a sinner, but He could not fellowship with him. He could pity the sinner, He could provide for his redemption, call him to repentance, offer him pardon, provide for him a full and complete atonement, cleanse him from all impurity and bring him back into harmony with Himself.

This was, and is, the great object of the atonement. It was for this purpose that the Lord Jesus came into the world. He was to save men from all sin, to cleanse them from pollution, to take the desire for sin and the love of it out of their natures and to set up within them the Kingdom of God which is "righteousness, and peace, and joy, in the Holy Ghost." The Lord Jesus in the atonement wrought upon the cross has provided all that God requires and all that man needs. Those who receive the full benefit of the atonement made by Christ need have no fear of death or of coming judg-

ment. It is impossible that Satan could put a stain upon the human soul that Jesus cannot cleanse away. "He is able to do exceeding abundantly, above all that we ask or think." "In Him all fullness dwells." Unto Him is given all power in heaven and in earth. He has declared Himself able to give rest to all the burdened race. It is the high note of His Gospel. "Come unto me all ye that do labor, and are heavey-laden, and I will give you rest." He follows this with, "Whosoever cometh unto me, I will in no wise cast out."

Isaiah, under the inspiration of the Holy Spirit, anticipated the coming and atonement made by Christ and its ample sufficiency to meet all the needs of man, and wrote in his prophecy: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." John, the Beloved, looking upon the Christ whom Isaiah had seen in the distant future, says, "The blood of Jesus Christ, His Son, cleanseth us from all sin." The Apostle Paul rejoices in the fact of this redemption, saying, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth." He further says, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death . . . . but where sin abounded grace doth much more abound." He goes forward declaring that "Now being made free from sin, and become servants to God, ye have your fruit unto holiness and the end everlasting life."

The mission of Christ in the world was to solve the sin problem, to provide an atonement fully equal to the necessities. Sin had separated man from God. He

could not be restored to full fellowship and co-operation with God in the plan of the universe and the program of the ages until sin had been separated from him. God cannot change; the sinful man must change or be forever out of harmony with God.

The annunciation angel instructed Mary to call the child, "*Jesus,* for He shall save His people from their sins." John, forerunner of our Lord, pointed Jesus out as "the Lamb of God who taketh away the sin of the world." The sacrificial ceremony of the ancient priests, the proclamation of the inspired prophets, and the writings of the holy apostles, all united in exalting our Lord Jesus, mighty to save to the uttermost. This is the message of the ministry. This is the need of the world. Men must be taught the ruin of sin, the blight and destruction it brings into the soul, and the wonderful provision made at such tremendous cost to take sin away, to change man's entire attitude toward sin, to bring him to love what God loves and hate what God hates.

If the ministry of the evangelical churches of these United States should declare with great earnestness and zeal that there is not, and cannot be, any harmony with God on earth, or peace with God in heaven, so long as men love sin and commit it, that salvation does not mean submitting to certain ordinances, making a profession of faith and uniting with the church, but it means the forsaking of sin, the shunning of the appearance of evil, and turning to Jesus Christ with all the heart for redemption, for pardon, for cleansing, for freedom from the love of sin and its power,—I say if these truths were preached, this kind of redemp-

tion offered, and Jesus Christ lifted up, millions of people would flock to Him for deliverance, revivals would break out and a new era of peace and blessedness would come to our unsettled and disturbed nation. O that our ministry would cease to ventilate from the pulpit their notions, philosophies, and opinions, and would mightily preach the Gospel and offer to the people the Christ of the Gospel. What hunger of soul could be aroused, and the lost people would throng about the great Saviour and touch the hem of His garments of power for cleansing and salvation. We have little comprehension of the love of God which gave the Christ to poverty, to humiliation, to suffering, to the mob, to spittle, to the cross, with all its shame and agony, that we might be redeemed from sin. It's a heartbreaking sorrow that God should have so loved us, paid for us such a marvelous price, that our Lord Jesus should have suffered such shame and agony, and yet the untold millions go in ignorance of the redemption provided in the Lord Jesus and the glorious possibilities involved in the full and free salvation brought to us in the sufferings of the cross.

Among those who may read this sermon, there are those whose souls are in distress, whose hearts are hungry. Jesus is mighty to save. Let your surrender be complete. Let your consecration be without reservation. Let your faith be without doubt. Lay hold upon Jesus Christ, make Him your Saviour, Sanctifier, and Keeper. Receive the Holy Ghost to indwell and keep you, and give you power, both to live and walk in righteousness before God, and to serve God and humanity in the beauty of holiness.

The text has in it the nature of a commandment. God created the universe. He built our globe. He created man in His own image and likeness. When man fell into sin, God's love followed him and redeemed him at tremendous cost. By creation and redemption, man belongs to God. His love for man gives Him supreme right to call him away from sin, to purity of heart and righteousness of life. The command to be holy is not the stern, harsh voice of tyranny. It is not the arbitrary dictation of a selfish despot. It is the voice of wisdom and of love. It is the breaking forth of infinite pity and tender solicitude. It has in it an invitation and a pledge for the highest good.

God always provides for the meeting and keeping of His commandments. He commands us to be holy, and on Calvary's rugged cross He provides for our cleansing from all sin; the most desirable state for a human soul in this universe is freedom from sin. This freedom takes away the fear of Judgment. It turns the deathbed into a chariot of triumph. It opens wide the gates of heaven. It is a passport to all the unfolding greatness, development and glory of eternal discovery and progress.

Come, let us listen to the commandment of wisdom, the call of love, the entreaty of compassion, the pledge and promise of full redemption, and gather about the foot of the cross of our adorable Redeemer for a full and free deliverance from all sin, and that holiness which alone fits us for heaven, brings us into harmony with God, and makes all eternity an ever-widening and rising blessing of inexhaustible life and glory.

JOSEPH H. SMITH.

Joseph H. Smith is a member of the Philadelphia Conference of the Methodist Episcopal Church and is an interdenominational Holiness evangelist.

For many years he has been perhaps the outstanding teacher in the Holiness Movement, has held services in every state of the Union, and has written a number of widely-read books. His first book was "From Glory to Glory." Since then he has written many additional volumes.

For almost forty years, Dr. Smith has had a continuous schedule of speaking engagements with scarcely an interruption and no man in the Holiness Movement is better known than this sane and scholarly preacher of the Word.

CHAPTER II.

SERMON ON WHAT JESUS SPOKE OF.

Rev. Joseph Henry Smith.

THE GIFT OF THE HOLY GHOST.

"He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit which they that believe on him should receive,) for the Holy Ghost was not yet given; because that Jesus was not yet glorified." John 7:38, 39.

There is a cloud to be seen about the size of a man's hand. We are in the early throes of another epochal revival. As in Malachi's time, despite the prevalent and manifold wickedness without, and the formalism, materialism and bombast within, there was still in the church a holy nucleus that "delighted themselves in the Lord," and *sought* him for a renewal of his favor and a revival of his grace, so today, there is a seven thousand that have not bowed the knee to Baal; and "the Lord whom they seek shall suddenly come to his temple."

This oncoming revival which is to date a new era in the church life of our land, will *major upon the doctrine of the Spirit.* As that in the apostle's time focused upon the Resurrection of our Lord Jesus Christ, that in Luther's day upon the authority of the Bible and Justification by Faith, and that of the Wesley's on Experiential Christianity so this in our day will center in and revolve about the Person and Peace of the Holy Ghost. What Jesus said to the Samaritan woman will be brought out in its just magnitude to all Christiandom: "God is a Spirit and they that worship him must worship him in spirit and in truth."

Jesus has spoken the last word on the Holy Ghost. We need not make research of libraries, nor ransack creeds and dissertations of yore, or bewilder ourselves in the labyrinths of modern psychology, occult sciences or get tangled in the meshes of many fanaticisms. Our Lord has spoken! That is enough! He did not speak on all subjects. (The gospel is not an encyclopedia.) But he spoke on all *subjects that are essential* to our salvation. And whatever he spoke upon *is* essential to our salvation. "He spoke *of the Spirit.*" Yes, he spoke much of the Spirit. Perhaps only five other matters have equal place in his ministry with that of the Holy Spirit. The oncoming revival is to bring back to the Christian ministry the place and prominence and the persistence which the Lord gave to the Spirit in his own ministry.

Here are just a few instances which will serve to emphasize this upon our attention. When asked of the disciples that he 'teach them to *pray,*' Jesus concluded that marvelous treatise on Prayer, by directing and encouraging the children of the Heavenly Father to *pray for the Gift of the Holy Ghost.*

When spending a last night with his disciples, upon the eve of his crucifixion, he devoted much of the time to a discourse (which covers nearly three chapters of the book of John) on the Holy Spirit,—the Spirit of Truth, coming as another Comforter to take his place in the midst of his people.

And perhaps even more striking than this is what Luke shows in the opening chapter of the Book of Acts, that after his resurrection, in his various appearances to them during the forty days, in speaking

of the things of the Kingdom of God he confined himself largely to the things *of the Spirit;* bidding that "they wait for the promise of the Father." And promising them, "Ye shall be baptized with the Holy Ghost." And assuring them: "Ye shall receive power after that the Holy Ghost is come upon you." Thus, uppermost in his doctrine of Prayer, uppermost in his loving farewelling with his disciples, and uppermost in his post resurrection and near ascension messages concerning the Kingdom of God *Jesus spake of the Spirit.*

Coming now more closely to the text itself, we shall find ourselves under certain limitations to our subject for this occasion. This is the way it reads: "This spake he of THE SPIRIT WHICH THEY THAT BELIEVE ON HIM SHOULD RECEIVE." And this, we see distinguishes what he then spake from what he spoke to Nicodemus that night when he said, "Except a man be *born of the Spirit* he cannot see nor enter in to the Kingdom of God." For of this he added a moment later that others besides himself did already even then know and testify to what they had seen. Nor is he speaking now the same as that he said to the woman of Samaria. For there he spoke of a *well* within *one's self* springing up unto everlasting life, while here he speaks of *rivers* of living water flowing out upon the desert waste of the world about us. John himself makes this distinction clear and strong. For, while in the 1st chapter of his gospel he declares that while Jesus *"was in the world,"* as many as received him and believed in his name *were born* of God, he here declares with like emphasis that none had yet received *this* gift of the Spirit

of which our Lord was now speaking *because Christ was not yet glorified.* And the Savior himself later confirms this when speaking on the Comforter, he says: "It is expedient for you that I go away: for if I go not away the Comforter will not come unto you, but *if I go I will send him unto you.*" To this add the testimony of apostles later that "By the right hand of God exalted and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye see now and hear." And again, "He ascended up on high, he led captivity captive, he gave gifts unto men." This Gift of the Holy Ghost is the Coronation Gift of our Glorified Redeemer. It evidences his own Perfection on High and is bestowed to perfect our condition and our relation with him here on earth.

Thus, I say we are restricted in our present research to what Jesus spake of the promised Gift of the Spirit to believers. The Gift that was bestowed and received for the first time on that memorable Day of Pentecost, and which however is to be obtained throughout this entire Pentecostal Day: for of it we read: "The promise is unto you and your children and to all that are afar off, even as many as the Lord our God shall call."

Time will not suffice for us to recall and review those many gracious things He spake hereof in the discourse on the Comforter. The peace, the joy, the consolation, the illumination, the revelation, the inhabitation, the exalted prayer privilege and all that would be theirs when the Comforter would have come. But we may note a little more fully these *two chief things* which he spake of the Spirit after his resurrection. We

will find them both in Acts I at verses 5 and 8. And to these we may add just one from the Comforter discourse.

And first let us hear what he spake as to "Power." "Ye shall receive power after that the Holy Ghost is come upon you." (Or more accurately some say: *"The power of the Holy Ghost coming upon you."*) Either will do. Their minds had been obsessed somewhat with ideas and possible hopes of political power as they had asked: "Will thou at this time restore the kingdom unto Israel?" But he supersedes this with promise of a power altogether divine, and which is not only to Israel after the flesh; but to extend to the "uttermost parts of the earth." A power in the service of the Kingdom that will demonstrate that "the weapons of our warfare are not carnal but *mighty through God.*" And this but half states it. It is not only power for service. It is power for *ourselves.* Thus the apostle Paul locates it, "strengthened with might by his Spirit in *the inner man.*" Again "with all might according to his glorious *power* unto all patience and longsuffering with joyfulness." Timothy is charged to endure affliction according to the power of God. Paul himself declares "I can do all things through Christ which strengtheneth me." So we may understand it is power to "withstand evil," power to "do" good and power to "*endure*" suffering.

Christ who healed the palsied man, has promised in the Spirit a gift of moral and spiritual power to our impotent souls. He that in the 7th of Romans found how to will but not how to perform had found in

Philippians 11:13 that God worketh in us both to *will* and to *do*.

Ezekiel had foreannounced that God would put his Spirit with us and cause us to walk in his statutes.

And thus Jesus spake: *"Ye shall receive power* after that the Holy Ghost is come upon you." The Spirit supplies a strength to the body, and energy to the mind, an utterance to the void, and unction to the spirit of the devout and trusting believer that is not his own, so that we may glory even in our infirmities that the power of Christ may rest on us.

Next, we note that Jesus in speaking of the Gift of the Spirit said: "Ye shall be baptized with the Holy Ghost." This is very significant. It inevitably involves the idea of a *deep inward cleansing*. John's baptism—all had agreed was real. There was a genuine washing away of sins symbolized by his baptism with "water." Their repentance had been proven by works worthy of repentance. Their faith in the Lamb of God was thus confessed, and John himself avers, what Jesus afterwards affirmed of him, "I *indeed* baptize you." But he recognized their remaining need of a further baptism —one greater than anything 'water' could symbolize, one beyond anything that he could administer. Subsequent developments of these disciples of John proved their need still of heart purging. And it is so till today, that men truly converted and forgiven and renewed in the spirit of their mind still contend with remaining depravity and 'long to be made perfectly whole.' Jesus meets their case, and speaking of the Spirit which they that believe on him should receive, He says: "Ye shall be baptized with the Holy Ghost."

Thus had Malachi prophesied, "He is like a refiners fire" . . . . and "He shall sit as a refiner and purifier of silver," and purify the sins of Levi." Thus, too, have the apostles afterwards witnessed that in giving them the Holy Ghost, God did "purify their hearts by faith." This promised gift of the Spirit is then the hope of those dear children of God, with whom "the flesh is still lusting against the Spirit," and who are sighing and sometimes crying: "Wash me, and I shall be whiter than snow." Those who are praying: "Break off the yoke of inbred sin and fully set my spirit free. I cannot rest till pure within, till I am wholly lost in thee." And when once they are thus baptized they may exult to declare:

"He breaks the power of cancelled sin,
He sets the prisoner free,
His blood can make the foulest clean,
His blood avails for me."

And as if to climax the whole, we will find that Jesus spake of the *abiding presence of the Spirit* in our hearts and lives. His discourse upon the Comforter abounds with this phase of the promise. Two references may suffice: "I will pray the Father, and He shall give you another Comforter *that he may abide with you forever.*" (John 14:16). Again, in the 18th verse: "I will not leave you comfortless, I will come unto you." Thus identifying the presence of the Spirit with his own presence. And once more, to include that of the Father also, he says in verse 23, "My Father will, love him and *we* will come unto him and make our abode with him."

And of this Jesus spake also in his prayer to the Father for us. There He shows at once that this constitutes the *Christian Perfection of believers* and completes the conditions for their *evangelization of the world.* "I in them and thou in me, that they may be made perfect in one; and that the world may believe that thou hast sent me and hast loved them as thou hast loved me." John 17:23.

Thus we find that Jesus spake concerning the Spirit which they that believe on him should receive, that it would attest his own Glorification; it would insure their Christian Perfection, and that it would further the world's Evangelization.

And to this end, let us promote the Pentecostal Experience! Let us give our day, a Full Orbed Christianity!

Before our universities of the rising generation shall pass judgment on the gospel or upon Christianity, let them have a demonstration of what "Jesus spake concerning the Spirit which they that believe on Him should receive!"

The pending Revival will both declare and demontrate this.

CLARENCE TRUE WILSON.

Dr. Clarence True Wilson was born in Milton, Delaware, April 24, 1872. He was educated in the Washington High School of Princess Anne, Maryland, the Wilmington Conference Academy of Dover, Delaware, and at St. Johns College, Annapolis. He received the degree of A. B. from the University of Southern California in 1896, the degre of B. D. from the McClay College of Theology in 1898. In 1899 he was given the degree of D. D. by St. Johns—the youngest man upon whom they ever conferred it—and, in 1926, Washington College conferred the degree of LL.D.

Dr. Wilson had been ordained the youngest elder in the Methodist Church at the age of twenty, and had achieved considerable reputation as a pastor of strong churches in Delaware and New York before he went to California for six years, then to St. Luke's Church, Newark, N. J., thence to Oregon, in January, 1904, and became Pastor of the Grace Methodist Episcopal Church in Portland, where he was a city pastor for the next six years. His leadership of the reform forces, and especially of the temperance and prohibition movement led to his election as National Secretary of the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church on May 1, 1910.

His public offices have been in the Church rather than the State. He was delegate to the General Conference of his Church in 1916 and 1924, and to the Ecumenical Conference, held in London, England, in 1921. He has a remarkable capacity for hard work. It is said that no one, not even Mr. Bryan, made as many addresses in fifteen years as he did from 1910 to 1925. He has spoken in every State of the Union, in Canada and in England and France.

Just at this time Dr. Wilson is one of the most prominent writers on moral issues in America. Recent front page articles have appeared in Colliers, The Forum, and other well known publications.

CHAPTER III.

THE PERSONALITY AND DEITY OF THE HOLY SPIRIT; OR, THE POTENCY OF PENTECOST.

DR. CLARENCE TRUE WILSON.

"And behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:29.

We have reached a new landmark on the calendar, —1930. This year holds a world full of possibilities, but its greatest significance to me will be the nineteen hundredth anniversary of the advent of the Holy Spirit at the Pentecost. We do not claim that the Holy Spirit was not in the world before, nor was Christ absent from the earth before the first Christmas, but when the angels sang of Heaven's good will, the Messiah made His advent manifestation; His presence became historic as an event with bounds; He had on earth a local center and a name. So Pentecost marked the manifestation of the Spirit as the Executive of the Godhead for our dispensation, the head of the new order, the representative of Jesus Christ, the sole source of power to win the world for Him.

Why should we celebrate that event?

BECAUSE only through Him do we know God. "No man can truly say that Jesus is the Lord but by the Holy Spirit." Without His ministry we miss the divinity of Jesus and the Fatherhood of God as well.

BECAUSE the Church has come to a loss of power through the neglect of the Spirit. The evil days of

church formality and the drift world-ward cannot be changed by a meager Gospel. Our Christocentric emphasis makes a beautiful story that lends itself to pulpit oratory, but it needs the motive power of Pentecost. Fine music and eloquent preaching may fill the churches with unconverted people, but the power to convict of sin, of righteousness and of judgment is of the Holy Spirit. Converting power is not in the proofs of Theism nor even in the life of Christ. It takes a whole Trinity to save a soul. "Through Him we all have our access by one Spirit unto the Father."

BECAUSE we are drifting as denominations into mere ethical cults. We have little "saving power" in our church services, our preaching, our prayer meetings, our Sunday Schools, or our Leagues. The cold solitariness of the Unitarian God never could save sinners or sanctify believers or build a Christian Church out of heathen and wayward sinners. It makes no zeal for such work; it has nothing to make zeal out of. The neglect of the Spirit loses the Trinity. Why throw away the key to Christianity, when we need it now to unlock the sources of power?

BECAUSE this is the providential opportunity of the Church of Christ. If we could see a hundred thousand ministers studying anew the revelations of the Spirit from the days when He brooded over the face of the waters as the Agent in creation till John the Baptist closed the Old Testament period by pointing to Jesus of Nazareth and saying: "I indeed baptize you with water, but He shall baptize you with the Holy Spirit and Fire": if we could see the whole Church concentrating its attention on the promise of the Father, the

command of Jesus to His disciples,—"Wait for the enduement of Pentecost"—and then to the study of the phenomena visible and audible at that Pentecost, and finally to trace that stream of blessing as it flows through the Christian centuries, they would learn:

1. That the mere ethical cults are not models for us; that the Pentecostal Church is our type and maybe we could turn back to the real source of power and find life.

2. We could stop the drift in public morals, save our Sabbath, our home life, prohibition, patriotism, and civilization for the moral standards of the twentieth century.

3. It would take a church that loses membership, drops its World Service, lets its young people drift into worldliness and sin, closes its Sunday night services because of empty pews, sells out its down-town property and moves for easier conditions, and backslides from all the aggressive leadership of Wesley, Asbury, and Simpson, and would make that same church spiritual and mighty through God in pulling down the strongholds of Satan and building instead the Kingdom of Christ on earth. If you want to know what my greatest hope is for Prohibition and the other reforms for which I labor and pray, and for the turning of the Church from its weakness and defeatism to its real spiritual power for the conquest of the world, it is the seeking for ourselves and for our Church the secret that made our fathers the evangelists of the world and gave to early Methodism its swing of conquest,—namely, the Pentecostal equipment to save lost souls.

4. We are standing as a Church and as a nation on

the threshold of the nineteen hundredth anniversary of the Pentecost. This date marked the advent for special purposes of the Holy Spirit to take the place of Christ as the Executive of the Godhead, and to furnish the motive power for Christian conquest of this world. He has been the secret power of the Gospel ministry ever since. It has been a submerged ministry of late. The world drift and the Church chill demand the restoration of His leadership and the rekindling of His fire. A whole Church giving itself to study of the Word of Promise concerning Him, the history of His coming, and all the afterglow upon the disciples and evangelists, would turn us again to the sole source of our power. A Church-wide, then a nation-wide, and maybe a world-embracing revival of pure religion would result from such a study and consecration. That would make Prohibition successful. That would reform public morals. That would save the family life of the republic. That would stop the selling out of the last of our down-town Protestant Churches. That would prevent the further drop in our benevolent offerings. That would fill our pews. That would put the whole Church on the march for world conquest again.

"I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son, who together with the Father and the Son is worshipped and glorified, who spake by the prophets." You have been told that the Greek word rendered *spirit* in the New Testament is equivalent to *breath, wind;* showing that it is a picture word, a figure to illustrate the divine manifestation, which exercises special influ-

ence in this world. There is an insistence on the part of many for the use of personal pronouns in designating the Holy Spirit. But both forms, the personal and impersonal, are used in the New Testament.

The Saviour in speaking of His successor, refers to the manifestation as well as to the personality. We may, therefore, use either form of speech with perfect propriety. And as we must in the nature of the case have a better understanding of the visible effect than of the invisible cause, it may be more appropriate to refer to the manifestations than to the cause. Any flippancy in the use of Divine titles or claims of familiarity with the infinite Person is always to be deplored, both as a matter of taste and because Holy and Reverend is His name; and "Thou shalt not take the name of the Lord, thy God, in vain," applies to the sanctified as well as to the profane.

SCRIPTURAL REFERENCES.

1. Among the Scriptures which justify the speaking of the Spirit as a manifestation are the references of John the Baptist to the Spirit as an element of cleansing. "I indeed baptize you with water, but . . . He shall baptize you in the Holy Spirit and in fire." Here the Spirit's cleansing work is classed with both water and fire.

2. In conversing upon the nature of the new birth with Nicodemus, our Lord referred to the Spirit thus: "The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth; so is every one that is born of the Spirit." If the Saviour wished to convey to Nicodemus the idea of personality, he would not have selected the

figure of the wind, for nothing seems more impersonal; but if He wanted to describe a manifestation, or picture an invigorating influence from God, then the simile was perfectly adapted to the purpose in hand.

3. That ancient promise of the Father: "I will pour out my Spirit upon all flesh," and the Saviour's renewal of it: "Ye shall be baptized with the Holy Spirit not many days hence" is not a proper description of a person; you cannot with propriety speak of pouring out or being baptized in a person. It is the gift, the power of the Person thus designated.

4. When Peter in his remarkable sermon attempted to explain the manifestation visible and audible at the Pentecost, he referred it all to Jesus, "who being by the right hand of God exalted and having received of the Father the promise of the Holy Spirit, he hath shed forth this which ye see and hear." A person comes or is sent; an element may be poured out or shed forth. They did not see the Holy Spirit, for He is invisible; they did not hear His voice, for that is not addressed to the auricular nerve. The sound from heaven and the visible flame were attendant manifestations of the otherwise undemonstratable presence of the Holy Spirit.

5. "Repent ye therefore and be baptized every one of you in the name of Jesus Christ of Nazareth for the remission of sins; and ye shall receive the gift of the Holy Spirit." Not the personality but the gift of His power is here referred to. Though Peter recognized the coming of the Spirit as the Holy Ghost or Holy Guest to abide in believers' hearts as the promised Person; yet in describing His operation upon the re-

cipients, he refers impersonally to the manifestations as an inspiring afflatus.

We recognize, then, three classes of passages concerning the Holy Spirit.

1. Those which refer to the influence, the inspiration, the power of the Spirit and apply personal terms figuratively to the manifestations of His presence. 2. Those which interpret the promises of the Spirit's advent when actually present and upon us, as an afflatus from God. 3. Those which go back to the real cause and teach the Personality and the Deity of the Holy Ghost.

NOT QUIBBLE ABOUT WORDS

While therefore fully recognizing the Person of the Spirit as shown by the full revelation of His work in the Bible and in Christian experience, we may follow the example of John the Baptist, of Jesus the Christ, and of Peter the Apostle if we simply indicate His influence as a manifestation when applied to us. Hence, I incline to the belief that it may be just as correct and more reverential ordinarily to use impersonal forms of speech in stating the Spirit's work in relation to ourselves. These methods of expression are all used in the New Testament.

Let us, therefore, not quibble about words, but rejoice that the Spirit that brooded upon the face of the waters in the morning of creation is abroad in the world today; that the Spirit who inspired the holy prophets is present for our inspiration; that the abundant manifestation of the Holy Spirit promised through the prophet Joel has descended upon the earth, and we may be filled with all the fullness of

God. It was in fulfillment of this prophecy that Jesus said: "Wait for the promise of the Father, which ye have heard from me," and "Behold, I send the promise of the Father upon you. Ye shall be endued with power from on high for ye shall be baptized with the Holy Ghost not many days hence."

No wonder grand old St. Augustine cried out: "O God, thou hast made us for thyself. And our hearts are restless until they rest in thee." And then the Spirit, the Paraclete, our Comforter, Advocate, Helper becomes the Holy Ghost abiding in the believer's heart, it is "God in you the hope of glory."

PROOFS OF HIS PERSONALITY

For unmistakably the Holy Spirit is designated a person, divine in nature, yet distinct from the Father and the Son, as a self-conscious agency in the Trinity, who says, "I" and "Me."

1. The proofs of His personality are found in the use of personal pronouns, I, Thou, and He, to designate Him by all inspired writers. Jesus in His farewell discourse gave a full and explicit revelation of Him (John 14:15-16). There is no trace of poetry in this discourse of Jesus. He speaks plainly of another Helper who was coming to take His place, do the same work that He had done in teaching and guiding. Count the times the masculine personal pronoun occurs, "He" and "Him." In the words, "He shall glorify me," by no just law of interpretation can personality be denied the first while predicated of the last.

2. Personal offices are ascribed to him such as speaking, teaching, guiding, searching, praying, grieving. It is impossible to prove the Father to be a per-

son or the Son to be a person in any way other than we can prove the Holy Spirit to be so; for He, to whom all personal properties, attributes, adjuncts, and operations are ascribed, and to whom nothing is ascribed but what properly belongs to a person, He is a person and so we are taught to believe Him to be. Thus we know the Father to be a person and the Son also, but there is no personal relation belonging to the divine nature that is not equally ascribed to the Holy Ghost. The Holy Ghost spake. (Acts 1:16). Jesus told His disciples, "It is not ye that speak, but the Holy Spirit." (Mark 13:11). The Paraclete speaks of Himself as having authority in the Church. The Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them." (Acts 13:2). So they being sent forth by the Holy Ghost went out on their great missionary journey. Later on Paul and Silas were forbidden by the Holy Ghost to preach the word further in Asia. He wanted to send them to Europe. "The Holy Ghost made elders in Ephesus, bishops to feed the flock of God." (Acts 20:28). Such verbs as these describe His personal acts. He teaches, comforts, guides, sanctifies, glorifies, distributes gifts as He wills, makes intercessions, and is grieved. Can any one credit this testimony and conceive otherwise than that the Spirit is a wise and Holy Person?

3. He is the object of faith, obedience, and worship: being co-ordinated with undisputed Persons in the Baptismal formula, which is the final revelation of God (Matt. 28:19); and in the Apostolic Benediction (2 Cor. 13:19), which is the consequent and permanent blessing.

4. Then the necessities of Christian experience prove it. Faith attains its highest vigor when it grasps a personal object and not an abstraction, the Blesser and not the blessing. Faith culminates in its strength when it addresses a personal Father, revealed in a personal incarnate Son and claims the personal Paraclete. God in Christ awakens faith in a higher degree than any attempted conception of an infinite being boundless and vague. But by giving the soul a more intelligent and conscious hold upon the living and most gracious personality of the Holy Spirit, the soul gets its first decisive and appropriating view of the crucified Lord as the sinner's sacrifice of peace. With such aid to conscious faith, mercy and grace flow toward the soul in large streams as on Pentecost God descended into the temple of the apostles' lives.

5. He is the subject of benediction. The Father and His unmerited grace, the Son and His expiatory sacrifice have been much more studied in our day than the Holy Spirit, His Person and work, and all that new world which He creates in the heart. (Godet). The reason that so little is said of worshipping the Holy Ghost in the Bible is that His ministry on earth was to glorify Christ; and He is the Author of the Book that tells the story of Christ. This Author does not obtrude Himself; He wants us only to come to Christ, to serve Christ alone. So when the Spirit comes to us in His fullness, we seem to think of Him less but to know the exceeding greatness of Christ's power toward us who believe. In the person of Jesus, truth was outward visible and most beautiful. In the person of the Spirit, it is inward, spiritual, all-transfiguring. By the very

necessity of the case the bodily presence of Jesus could be but a passing figure, but through a gracious mystery He caused Himself to be succeeded by an eternal Presence even the Executive of the Godhead Who abideth forever.

THE FINAL AND GLORIOUS MANIFESTATION

III. He is divine and the final and most glorious manifestation of God to this world.

1. He bears divine names and titles: He is called God. When Satan filled the heart of Ananias to lie to the Holy Ghost and keep back part of the price of the land, Peter said, "Thou has lied not unto men but unto God"; and Paul calls Him Lord: "Now the Lord is that Spirit and where the Spirit is, there is liberty." "But we all are transformed in the same image from glory to glory, even as from the Lord the Spirit."

2. Divine works are ascribed to the Spirit, such as the creation, the inspiration of the prophets and apostles, the virgin birth of Jesus, the resurrection of our Lord from the dead, and the equipment of the Christian Church.

3. He abides in the believer and it is the prerogative of God alone to dwell in His creature. To no other person or creature is this right ascribed in the Bible.

4. A very strong negative proof is that He is never named among creatures. When created spirits are enumerated such as angels, archangels, thrones, principalities, powers, cherubim, seraphim, the climax never ends with, "and the Holy Spirit," as we would expect it to do if He were both a person and a creature.

5. Divine attributes are ascribed to Him; omni-

presence, being everywhere; omniscience, knowing everything; omnipotence, all-powerful; possessed of wisdom, goodness and infallibility.

6. There is a sin against Him which is irremissible. In Hebrews 10:29 is a description of the guilt incurred by an apostate from Christ to Judaism. If it is not the irremissible sin it is sin at its climax. The Son of God is trampled with ruthless scorn and hatred; His precious blood is counted as that of either an ordinary man or a guilty criminal. Then the description reaches the summit of wickedness, the sin of all sins, the irremissible sin: "and insulted the Spirit of Grace."

THE CHANNEL OF LOVE

He is the channel through whom the love of the Father and the grace of the Son are poured upon penitent believers. To forsake the channel is to miss the stream of blessing. The Father's love and the Son's sacrifice avail us nothing without the personal agency of the Spirit applying the provision for our salvation. He is the appointed almoner of the divine bounty and the messenger of the King's pardon. To despise His person is to miss His blessing, to neglect His presence is to be without God in this world.

If a city has a bureau of charities, its poor, who proudly refuse its help and rely on the general benevolence of the city government and starve because of their folly, are no more unreasonable than are those who admit that they are sinners, but are trusting in the general Fatherhood of God for forgiveness while ignoring His bureau of pardon through the mediation of His Son, administered by His accredited commissioner, the Holy Spirit of grace.

Many Christians who are almost destitute of spiritual strength might become strong through the more abundant life which Christ came to bestow, if they would only honor with an intelligent faith that personality whom He has appointed the Lord and Giver of life.

If you now have a heart hunger to know God, a soul longing for His fellowship in abiding terms of intimacy, open every gateway of your being to the Father's love, borne from His through our Saviour's mediation and administered in the soul of the willing believer by the Holy Spirit.

When the incarnate Christ came to the Jordan to receive baptism and be consecrated after the order of the Levitical Priesthood, the Holy Spirit descended upon Him and thus became the Holy Ghost (Anglo-Saxon, Holy Guest). This He could not be till the incarnation took place; He could then communicate gifts and knowledge unknown to men before. It was at the baptism that the Holy Spirit became the Guest of the human nature of Jesus; and, as the Father was in the Son by nature, when the Spirit entered the human nature of Christ He became the Holy Guest. Then it was literally true that "in the man, Christ Jesus, dwelt all the fullness of the God-head bodily." Col. 2:9.

The Personal peculiarity of the Father in Redemptional Trinity is that of origination. It is His will that springs worlds into existence and binds them into harmony in their majestic courses. The peculiarity of the Son is His aggressive, self-assertive obedience. But the Holy Spirit, in utter personal self-effacement, only leads the soul to Christ.

And what a service He thus renders! Whether God would send a river flowing to the sea; or would set a sunset blazing in the western sky; or would quiet the fears of a terrified child; or would break the proud heart of a willful sinner; or would unite a willing man to Jesus Christ; or would add a further grace to the triumphs of a saint; or would pour the surprising consolations of heaven into a hopeless grief; or would take an old man, who is timid before the gathering mystery of death, and fill his soul with the peace of God and the certainties of the faith; or would give the Presence Divine to all who are called to pass through the Valley of the Shadow,—the work, the finishing volition, the efficient eventualization of it all is given over to the Holy Spirit. He alone is sent; but is GOD. See Olia A. Curtis on The Trinity.

A friend once asked the Quaker poet, "What is your view of the Trinity." Mr. Whittier replied, "When I look out on the world and the universe, I see everywhere the presence of God, the Father; and when I listen to the voice of Jesus the Christ speaking to us by the Sea of Galilee and note the effects, I call Him God, the Son; but when He whom I see in the great universe, and who speaks to me from the peaks of Palestine, comes down from the skies and across the years into my heart, I call Him God, the Holy Spirit." See his poem, "Trinitas;" and his Personal Confession says: "God is one: just, merciful, eternal and almighty Creator, Father of all things, Christ the same eternal One, manifested in our humanity and in time, and the Holy Spirit, the same Christ, manifested within us, the Divine Teacher, the Living Word, the Light that

lighteth every man that cometh into the world." Such was the faith of one of the purest souls and noblest leaders of thought whom God ever made.

How appropriate, then, is the late President Warren's hymn, "I Worship Thee O Holy Ghost." I once wrote to Dr. William Fairfield Warren, President and Founder of Boston University, and asked him to give the origin of his hymn. He frankly stated its purpose thus:

"You ask whether this hymn grew out of any special studies or impressions on my part. To this I can only answer that about the time when it was written the Patricentric system of Calvinism was rapidly giving place in several American denominations to an equally narrow and unscriptural system which greatly rejoiced in the then newly imported name of Christocentric Theology. Noting with some concern that a number of preachers of our Church were being carried away by the new and Christ-honoring term and were in danger of forgetting that in the field of experience and in the field of doctrine Methodism represents that consummation of the dispensation of the Father and of the dispensation of the Son which we call the dispensation of the Spirit, I sought in various ways to recall to such minds the truth that any type of doctrine which magnifies the person and work of the Father, or of the Son, or of the Holy Spirit, at the expense of any one of the three is to that extent unscriptural and particularly lacking in the breadth and plenitude and balance of genuine Christian teaching. When, therefore, the Commission, appointed to prepare the Hymnal of 1878, requested me to contribute an original hymn for

that collection, I was no doubt somewhat influenced in my choice of theme and in its mode of treatment by the anxiety I had felt to prevent our preachers and people from being carried away by an alien system of teaching, which, while it was an immense advance on the teaching of Calvin, was yet well nigh silent as to the possibilities and the privileges of redeemed men living under the present all-consummating dispensation of the Spirit."

So he wrote:

I worship thee, O Holy Ghost, I love to worship thee;
My risen Lord for aye were lost but for thy company.

I worship thee, O Holy Ghost; I love to worship thee.
I grieved thee long; alas, thou knowest it grieves me bitterly.

I worship thee, O Holy Ghost; I love to worship thee;
My patient love, at what a cost, at last it conquered me!

I worship thee, O Holy Ghost; I love to worship thee;
With thee each day is Pentecost, each night Nativity.

GEORGE ASBURY McLAUGHLIN

G. A. McLaughlin was born in Nashau, N. H., in 1851. His father was a Methodist preacher, who died very young, leaving his family in destitute circumstances. His early life was a struggle. He was fitted for college in the famous Philips Exeter Academy and New Hampshire Conference Seminary of the M. E. Church. He worked his way through Wesleyan University (Middletown, Conn.,) graduating in 1873. He received his Master's degree in 1876 from the same institution and later was given the degree of Doctor of Divinty by Taylor University.

He joined the New Hampshire Conference of the M. E. Church in 1875 and remained in the pastorate for sixteen years. He entered the evangelistic work in 1891, and continued therein for twenty-five years. In 1890 he became editor of The Christian Witness which position he has held ever since with many other activities at the same time. He was president of Central Holiness University (now John Fletcher College) for seven years. He came to California where he now resides. Here he was for two years president of California College. He has been a teacher in The Training School for Christian Workers for ten years and is still engaged in that work. He has also given courses of lectures on doctrine in several other institutions.

He was clearly converted in 1864 and sanctified in 1884, and is still on his way, rejoicing in God as a Saviour from all sin. He has written notes on the Sunday School Lessons for The Christian Witness for forty-seven years and has written Commentaries on the first six books of the New Testament and eight devotional books on different phases of the doctrine of holiness.

CHAPTER IV.

THE TWO BAPTISMS.

REV. GEORGE ASBURY MCLAUGHLIN, D. D.

"I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and fire." Matt. 3:11.

"For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 1:5.

It is a strange anomaly that in this Holy Ghost dispensation the Holy Ghost should be the most generally neglected Person. We hear very few sermons and read very few articles in the church papers and ministerial magazines and reviews on the subject.

The real end and object of the atonement is not primarily that sinners may be regenerated or believers entirely sanctified but that the church may be the temple for the indwelling of the Holy Spirit, and regeneration and entire sanctification are intended as means to this end. Just as the divine Jesus came and dwelt in human flesh, so when He went away He sent the Holy Spirit to dwell in human flesh. "Ye are the temples of the Holy Ghost." God has in all ages desired to dwell among men. He did it in the Old Dispensation in the form of the pillar and cloud. He dwelt in the short dispensation of thirty years in the person of Jesus, and now He desires to dwell in believers as the Comforter, the Holy Ghost. Believers are His home now and, as we once heard Dr. A. J. Gordon say, "If He cannot dwell in believers He is an exile on earth."

The baptism with the Holy Spirit is the cleansing

process whereby believers become vessels "unto honor, sanctified, and made meet for the Master's use and prepared for every good work."

It has pleased the Lord that this work shall be accomplished by two baptisms. We have these two baptisms stated by the two best authorities that have ever been sent by God to reveal His truth. One of the authorities was John the Baptist, a Spirit-filled man, who was the greatest man that ever lived, and the other was the infallible Son of God himself. These statements are found in the texts of this sermon.

I. *The Baptism of John.* The word, baptism, is used in several senses. It means, primarily, cleansing. This is shown in the fact that the ordinance of baptism is with water, symbolizing that cleansing has taken place in the believer. So when John baptized with water it was a testimony to the world that the candidates had been separated from their sins, or regenerated. This is what Paul means when he says, "The washing of regeneration" (Titus 3:5). This means that all guilt has been washed away and the love of sin also, and power has been imparted to live a clean life.

The word, baptism, is also used to denote a system of truth. For instance, Jesus asked the Pharisees this question: "The baptism of John, whence was it? From heaven or of men?" When Jesus baptized people it was a profession that they had experienced the conditions of heart for which His baptism stood.

We are shown by Scripture that John preached what is known as that complex experience called conversion, which includes repentance, faith in Jesus, justification, regeneration, and personal knowledge of sal-

vation. These are the experiences that Gospel preachers today preach. If John did not preach as strong and clear the experience of what is called "conversion" we fail to see in what he lacked. We think he preached a higher standard than many so-called Gospel preachers of today hold. We wish now to show this.

1. John preached repentance. He came in the wilderness of Judea "saying, Repent ye for the kingdom of heaven is at hand." (Matt. 3:2).

2. He preached faith in Jesus as necessary to salvation. So Paul in Acts 19:4 says, "John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus."

3. He preached the forgiveness of sins. "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins." (Mark 1:4).

4. He preached regeneration. "He that believeth on the Son hath everlasting life." (John 3:36). A careful study of the context will show that it was John the Baptist who uttered these words.

5. He preached that the people might know that they were saved. Zacharias, his father, filled with the Holy Ghost, said that God had raised up John "to give knowledge of salvation to his people by the remission of their sins." (Luke 1:77).

Do any latter day preachers preach a more sturdy gospel of conversion?

And yet there was another baptism that John says will be beyond water baptism. He also says that it will be by another person and will be with the Holy Ghost and fire. So we have two baptizers,—Jesus and

John—and with two different elements,—water and fire. Jesus also said the same thing just before He went to heaven.

We have arrived then at this conclusion: that we may be justified and regenerated without having had the baptism with the Holy Ghost.

II. *The baptism with the Holy Ghost.* Who were the candidates? Men who had already been baptized with the baptism of John thus showing that they had received the experiences that John had been preaching. It will be remembered that these disciples, who were baptized with the Holy Ghost at Pentecost, were converts of John the Baptist. (See John 1:35-51). Jesus also said of them that "none of them is lost." (John 17:12). He also said that their "names were written in heaven." (Luke 10:20). So we learn that we may have our names written in heaven and be "not lost" and yet not have received the baptism with the Holy Spirit.

What was the result of the baptism with the Holy Spirit? We say it was cleansing from the carnal mind.

There were two outpourings of the Holy Spirit. The first came upon Jews at Jerusalem and the second on Gentiles at Cæsarea, at the house of Cornelius, the converted Gentile. Peter took the latter as an explanation of them both. He was led by the Holy Spirit to preach at the house of Cornelius and during the sermon he was interrupted by the outpouring of the Holy Spirit upon his Gentile congregation. When the church at Jerusalem heard of it they called him to account twice for preaching to Gentiles and associating with them. He therefore gives two accounts of the

outpouring and in his second account he says that God did the same work for these Gentiles that he did for the church at Jerusalem on the day of Pentecost. God as highly favored the Gentiles as he did the Jews in this matter. "God which knoweth the hearts bear them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." (Acts 15:8, 9). It is very singular that those who have some very strange theories on this subject have neglected the consideration of this verse which they seem to ignore, when this verse is the only one that tells us just what was accomplished at Pentecost and also at Cæsarea.

These disciples before Pentecost, although their names were "written in heaven," had a carnal nature which was far from heavenly and from which they must be delivered in order to make them fit for heaven. They had jealousy, a spirit of revenge and resentment, unholy, selfish ambition, and cowardice in the face of their enemies. But Pentecost removed these carnal propensities. Their lives showed it after Pentecost. Peter was no longer a coward; John, who wanted to call down fire upon the enemies of Jesus, became one of the sweetest specimens of saving grace that the world has ever seen, and testified, "herein is our love made perfect." The fire of Pentecost had burned up the dross of sin and there was no sinful nature remaining. Since we have established by Scripture the truth that the blessing of Pentecost resulted in purity of heart, it remains to show the unscriptural teachings that are being promulgated on this subject.

1. McPhersonism. There is a large following who

are taught that the disciples were sanctified (purified, for sanctification and purification are the same thing) before Pentecost and at Pentecost they received their baptism. This involves a contradiction, for the word, baptism, means cleansing, as we have already shown. If we say "the cleansing of the Holy Ghost" or "the baptism with the Holy Ghost," we are speaking of the same thing. To say then that the disciples were sanctified before Pentecost and to say they were baptized with the Holy Ghost at Pentecost means the same thing. It would mean that they were sanctified before Pentecost and sanctified at Pentecost, as we have already shown.

More than this, lest some might say that they were filled at Pentecost but not baptized with the blessing that purifies we note the teaching of Jesus. He said to His disciples, "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." If this did not take place at Pentecost then we have no account of when it did take place. But happily we are not left to a mere inference, for Peter, in his first defense, makes the matter clear. He says, "then remembered I the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." (Acts 11:16). This then settles it, that the disciples were baptized with the Holy Ghost as well as filled with the Holy Ghost at Pentecost. So we have the fact established, by the very best authority, that the filling of the Holy Ghost and the baptism with the Holy Ghost take place at the same time. This is a truth over which some seem confused. The disciples then were

sanctified by the baptism with the Holy Ghost at Pentecost.

2. Some have been confused as to the phrase, "the Holy Ghost and fire." They have gone so far in their confusion as to teach a third blessing, which they call, "the fire baptism." It is always dangerous to found a doctrine on one passage of Scripture which they seem to have done here. Their difficulty is in not understanding one of the figures of rhetoric called hendiadys, which is the use of a noun with the copula and instead of an adjective. Instead of saying, "the fiery baptism of the Holy Ghost," the writer says "the Holy Ghost and fire." This is a very common figure of rhetoric used often in the literature of the day. For instance, in a description of a banquet one of the secular writers says, "They drank out of cups and gold" instead of saying, "they drank out of golden cups." The prophet, Jeremiah, says that God "shall execute judgment and righteousness" (Jer. 23:5) instead of saying right-judgment. So when Jesus said to Nicodemus, "Except a man be born of water and of the Spirit," he did not mean to teach two births, one of water and the other of the Spirit, but he meant to teach that water was the symbol of the work of the Holy Spirit in regeneration. Just so, the noun, fire, means that the work of the Spirit in cleansing is like the operation of fire in cleansing. Water symbolizes the washing of the New Birth which makes our actions clean; while fire is a deeper cleanser than water. It goes inside as water cannot.

3. Others seem to think that the baptism of Pentecost meant the power to work miracles. But the disci-

cles had this before Pentecost. Jesus gave them such power. "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." The gift of healing and of casting out of devils was an endowment of their regenerate state.

4. Others teach that all they received at Pentecost was "power for service." We have shown by the direct and specific statement of Peter that their hearts were "purified by faith." There is a subtle snare in the phrase, "power for service." It assumes that the one thus empowered is like a storage battery containing a certain amount of power. We prefer to believe that Pentecost was rather putting them in such a relation to the Holy Ghost that they had POWER IN SERVICE. They were not so much reservoirs of power as insulated wires in such constant connection with the Holy Spirit that He could be poured out through them in His convicting power upon the unsaved world. The temptation of those who seek power for service is to be some great one like Simon Magus who wanted the Holy Spirit in order to work wonders. (See Acts 8:18, 19). It is apt to beget pride and a feeling of superiority. Many people had rather stand on the walls of Zion and blow a big trumpet than get rid of carnality. It is very pleasing to some to be considered possessors of great power.

Such people mistake the idea of consecration entirely. They seem to suppose that consecration consists simply in doing. They miss two-thirds of consecration. It means to Be, to Suffer, and to Do. And it

takes more grace to suffer the will of God many times than to do it. God cares more for what we are than what we do. God has put us here to create holy character. He can get along without our doing. But He is seeking for that man who has a humble heart which is of great value in his sight. The snare of the man who is seeking power for service is to feel that he is not filled with the Spirit unless he is conscious of something great within him; unless he is in a fever of gush he can do nothing. The advantage to the Lord's work of a man who has a heart purified by the baptism with the Holy Spirit is that he is always ready to do the work of testifying or preaching regardless of mental moods and frames of emotion. And right on the end of all his doings the Holy Spirit gives the impression on others. He is a clean, empty channel through which the Holy Spirit comes in convicting power whether he feels it or not. God can use a holy character as he can nothing else in the world. Solomon says, "He that is slow to anger is greater than the mighty and he that ruleth his spirit than he that taketh a city." The trouble is with many they want to be great conquerors and have that reputation. But to rule their own spirits seems a small matter. An entirely sanctified soul is willing to "blush unseen and waste his sweetness on the desert air" if it be the will of God. Holiness is not living on towering heights, but willingness, if it be the will of the Lord, to suffer like patient Job, to shame the devil and vindicate the power of God to enable them to suffer with patience.

III. The object of the baptism with the Holy Spirit is to make testimony of the highest efficiency. Jesus

said, "Ye shall receive power after that the Holy Ghost is come upon you" or, as the more accurate translation is, "the Holy Ghost coming upon you." The power was the result of the coming of the Holy Ghost. He also added, "and ye shall be witnesses unto me." Testimony is the great instrumentality for the spread of His kingdom. The world is governed by testimony. Our courts depend on it and without it there is no administration of justice possible. A witness is the most important person in a court. A trial cannot be held without a witness. Most of our knowledge comes through testimony. The daily news would amount to nothing; history would be nothing if it was not testimony of the past. God has so constituted the human mind that we must believe the testimony of competent witnesses. True Christians prove the truth of experimental religion. So God has seen fit to employ this mighty instrumentality in carrying on the triumphs of His kingdom. It is said by the Revelator that the ancient Christians overcame Satan, the accuser of the brethren, by "the blood of the Lamb and the word of their testimony."

There are two hindrances in the way of the testimony of those who have not yet been wholly sanctified. These two hindrances are caused by the presence of the carnal mind. They are: (1) Inconsistency. The world believes that the religion of Jesus Christ ought to save us through and through. God has put the whole world under conviction for holiness. The universal conscience of mankind demands that man be just right, which is holiness. It believes that supernatural religion makes men right if it is good for any-

thing at all. When they see a professed Christian show the same tempers that they have themselves, they are led to doubt his testimony. Many a child has been prejudiced against religion seeing the display of evil tempers in his parents. Unsanctified parentage of those professing to be the followers of Jesus Christ has made many infidels. While on the other hand many have claimed that their impressions and belief in religion have come from the example of holy parents. A holy life behind a testimony is like a reflector behind a bright light, making it all the brighter. Entire sanctification, whereby the carnal mind has been destroyed, takes out of us that which hinders testimony. Men are no longer able to say, "Physician, heal thyself." It is taking the beam out of our own eyes as parents, so that we can see clearly to take the motes out of the eyes of our children.

(2) Another hindrance to testimony is cowardice. Even the leading apostle of Jesus broke down here. He did not dare to stand up for Jesus in the midst of persecution. He backslid. But after he had experienced the purging away of the carnal mind at Pentecost, he became so bold that the highest authorities among the Jews were very much troubled to know what to do with him. The record says, "Now when they saw the boldness of Peter and John and perceived that they were unlearned and ignorant men, they marvelled." No wonder they marvelled to see these men thus who had forsaken their Lord in his extremity.

The baptism with the Holy Ghost gives authority to testimony. When the government puts a witness on the stand they make him take the oath to tell the whole

truth. He has the authority of the government behind his testimony. Others may know more than he, but their knowledge does not enter the case at all. His testimony has to be considered in the decision of the matter. So when God gives his witnesses the Holy Ghost, the authority of the Holy Ghost is behind their testimony and men have to do something with his testimony. The Holy Spirit applies it and men have to decide for or against. This is the real power wrought with the baptism with the Holy Spirit. This was the power that conquered the Roman Empire with all its power and learning and education; the religion of the baptized Galilean fishermen conquered it. The cross of Jesus won its way and made subject to its sway the proud eagle of the Roman Empire. The more they put the witnesses to death the more were added to their number until the numbers so increased that they gave it up as a hopeless thing.

JOHN LAKIN BRASHER

Dr. John Lakin Brasher was born on July 20, 1868, in Attawa County, Alabama, the son of a Methodist preacher.

He was converted at the age of eighteen, licensed to exhort at nineteen, and licensed to preach at nineteen. He joined the Alabama Conference of the Methodist Episcopal Church in January, 1892, and has been a leading member of that Conference ever since. For twenty-six years he has been Secretary of the Conference. Four times he has been elected delegate to General Conference.

Dr. Brasher attended the public schools of Alabama, and graduated from the Theological Department of the University of Chattanooga in 1899.

He served as a pastor in his conference for fourteen years. He was President of John Snead Seminary at Boaz, Alabama, from 1906 to 1911. He was President of John Fletcher College in Iowa from 1917 to 1926.

The remaining years of his ministry have been spent in evangelistic work, in which capacity he has had remarkable success.

CHAPTER V.

FILLED WITH THE SPIRIT.

By Rev. John Lakin Brasher.

"And they were all filled with the Holy Ghost." Acts 2:4.

With the words of my text, St. Luke climaxes the account of the reception of the Holy Spirit, in dispensational fullness, on the first, great, historic Pentecost. The disciples had been commanded by the Lord "not to depart from Jerusalem" but to "wait for the promise of the Father" of which they had heard. In fulfillment of that promise, when they were all with one accord and in one place, there came upon them, with the sound of a rushing mighty wind, and with visible tongues of fire, and the wonder of miraculous speech, the mighty Holy Ghost. With this mighty anointing, the dispensation of the Holy Spirit was ushered in. It pleased God to send Him upon the day of such historic significance called the "Day of Pentecost."

The word, Pentecost, is the Greek numeral for fifty. Fifty days after the Passover in Egypt, God gave the law. That day was annually observed as a holy day with the sanctity of a Sabbath. It was exactly fifty days after the Christ the Lord, our Passover, was crucified for us that the Holy Spirit was poured out upon the waiting, expectant Church. It is well to remember that the Holy Spirit came upon the *Church*. Pentecostal experience, and Pentecostal endowment are therefore reserved for the Church. The Holy Spirit is not given to sinners, but to believers. St. Peter said that He gives the Holy Spirit "to them that obey

Him." In other words, to those who are in a state of obedience. The disciples were in that state at the time of His descent. It is fatal to the reception of the Pentecostal experience and power to suppose that the work of the Holy Spirit at Pentecost was for the conversion of the disciples. Jesus said, concerning the Holy Spirit, (John 14:17) that the world could not receive Him for they knew Him not. But to His disciples He said, "Ye know Him for He dwelleth with you and shall be in you." Such authority settles the question as to who are eligible to receive Pentecost. If there is any doubt about one's justification, any sin unforgiven, any lack of assurance that one is a child of God, it is clear proof that one is not prepared to receive Pentecost. To speak plainly, only converted, regenerated people are the subjects of the baptism with the Holy Ghost. And this great truth can be proven solely, if desired, upon the fact that the disciples were thus converted and justified before the day of Pentecost. If proof is asked, let it be remembered that Jesus, having called his disciples, gave them power over unclean spirits, to heal the sick, to cleanse the lepers, (which was a high priestly function), to raise the dead (which could only be accomplished with God's power in answer to prayer), and to preach the Gospel. It is unthinkable that the holy, spotless Lamb of God, who on occasion declared His ability to forgive sins, would call, commission, and send forth as His apostles a group of unforgiven, unconverted men. So much for the *high presumption* from the unavoidable fitness of things. Now let us examine the direct proof. In the seventeenth chapter of John, Jesus is engaged in His

high priestly prayer, in the beginning of the day on which He was sacrificed. He declared, "I have manifested Thy name unto the men whom Thou gavest me out of the world and they have kept Thy word." Sinners do not keep God's word. He declares that they have "believed that the Father has sent me." He says, "I pray for them. I pray not for the world." Here He makes the distinction between them and the world, as wide as the poles. He prays the Father to keep them. He declares that while He was with them He kept them. Certainly not in the state of sin. He said none were lost but Judas. He said the world "hated them" because "they are not of the world even as I am not of the world." That is lifting up a very high standard of Christian experience.

But to be more definite: In Luke 10 and 20, He enjoins the disciples to rejoice more over the fact that their names were written in Heaven than in that other fact that they could do miracles. He said to them, "My peace I leave with you, my peace I give unto you." He pronounced them (doctrinally) clean through the word which He had spoken unto them. He comforts them by assuring them that He is going to prepare a habitation for them and will come again and receive them that they may be with Him. No sinner unforgiven is prepared to dwell in the presence of God. In the first chapter of the Gospel of John, we learn that "He came unto His own and His own received Him not. But as many as received Him to them gave He power (authority) to become the children of God, to them that believe on His name." (Jesus says that they had both received Him and believed on Him.)

"Which were born not of blood nor of the will of the flesh, nor of the will of men, but of God." These Scriptures taken from the multitude of like passages prove conclusively that they were children of God.

Nor can it be shown, in the next place, that Pentecost restored them to a former experience, for in the last chapter of John, after Jesus' resurrection, He had a conference with them, giving them His blessing, restoring Simon Peter to his former place of high rank as shepherd, and dining with them in sweetest fellowship. And the last chapter of St. Luke informs us that, "He led them out as far as to Bethany and lifted up His hands and blessed them" and was taken up from them; "and they worshipped Him and returned to Jerusalem with great joy, and were continually in the temple praising and blessing God." In this high and holy state of worship, and in full union of heart and expectancy, the Holy Ghost came upon them "and they were all filled with the Holy Spirit," both the apostles and all the Church present. Our first contention, therefore, that Pentecost is for justified persons, as a definite experience and endowment after conversion, is sustained.

In the next place let us consider some of the results of Pentecost in the individual person's heart and life. First of all, Simon Peter plainly tells us that their "hearts were purified by faith." Faith being the condition of purification. By examination of the scriptures it will be seen that the *baptism* with the Spirit, the *gift* of the Spirit, and the *being filled* with the Spirit and their *purification of heart*, meant one and the same thing. It is not enough therefore to contend

for the endowment of the Spirit for service only. The primary purpose of the baptism with the Spirit is the purification of the nature. No man can receive the gift of the Holy Spirit without being cleansed in his nature, and no man can receive the cleansing of his nature without the baptism with the Holy Ghost. His incoming and baptism cleanses the heart, and because our hearts are clean He abides, and, therefore, because nothing remains in the heart contrary to His nature and purity, He alone *fills* the heart. Let us not be enamored with the phrase, "Spirit-filled life," which is not a scriptural term, but let us speak freely about *"being filled with the Spirit."*

One naturally inquires: Since these persons were *born* of the Spirit, and were rejoicing *in* the Spirit, and were in a state of spiritual obedience and expectancy, from what did they need to be purified? Again we can find no better place to go for an answer than to the condition of the disciples before and after Pentecost. Before Pentecost, they were self-seeking. Some of them desired the best places and unblushingly asked for them. We remember that they had left all and followed Jesus and yet that high purpose and sacrifice was sullied by this spirit of self-seeking. After Pentecost it could not be found. It had disappeared, and in unselfish devotion they gave themselves to the work of the ministry, in such obedience as to lead them to death, even the death of martyrdom.

Again, they had the spirit of retaliation. Upon the refusal of the Samaritans to entertain Jesus in their village, they were filled with such indignation that they desired the Master to call down fire from Heaven upon

them. This was carnal anger and carnal resentment, Jesus rebuked them, and told them they did not know what manner of Spirit they were of. He showed them that He had not come to destroy people who were contrary to Him, but to save them. After Pentecost, though abused and whipped and misjudged, there was no manifestation of this spirit of retaliation. They counted it a great privilege to *suffer for* their Lord, and *with* Him.

Again, they had the spirit of bigotry. They found some who cast out demons in the name of Jesus and because they did not follow them they forbade them thus to work. That spirit has marred the piety and devotion of multitudes in the Church through the centuries. We do not hear the voice of its clamor after the fire of Pentecost had purged their hearts. They were each intent on manifesting forth the glory of the Gospel of Christ without bigotry and without bitterness of spirit.

Again, they manifested *moral* cowardice, even some of them who manifested great physical bravery. On the fatal night of His betrayal they all forsook Him and fled, and Peter the most courageous of the group, shamefully denied His Lord. But after Pentecost they stood up, in the face of the very throng that had crucified Jesus, and, without fear, proclaimed Him as Lord of all. Thus was it demonstrated that the old nature, which was the plague of their hearts as they followed Jesus from the time of their call to the cross, was totally removed by the baptism with the Holy Spirit, and never afflicted them again.

In the next place, they were endued with power

from on high, and the Gospel proclaimed by them with the Holy Ghost sent down from Heaven, was manifoldly more effective than it had ever been before, and thousands were added to the Church and to the faith. It is no longer a question, Can we get to Heaven without this baptism? but the question is, How many souls will be lost forever, that we might bring to Christ, if we neglect to receive this Pentecostal preparation and enduement?

Again, this second experience brought to the disciples the largest possible joy in the fulfillment of their ministry. It was no longer the mere compulsion of duty, but the love of Christ constrained them. They "loved not their lives unto the death" if by any means they might publish the glorious triumphs of their Lord and Savior. Under persecutions fierce and bloody, amid privations severe and prolonged, in toils and tumults, day and night, until they laid their heads upon the bosom of their Lord in martyrdom, and in death, the joy of the Lord was their strength and their song. He caused them *always to triumph.* From Stephen, the first martyr, who beheld His Lord despite the shower of stones, to Paul whose head rolled into the basket from the headman's ax on the Appian Way, to John who caught gleams of apocalyptic splendor from his exile on Patmos' lonely isle, they all walked in obedience. They lived unselfishly. They rejoiced in God. They triumphed through His grace, and God has written their names large upon the walls of the New Jerusalem. So *may* we, and so *shall* we thus triumph and be crowned, if we possess this glorious God-given grace of Pentecost. Amen.

ARTHUR JAMES MOORE.

Dr. Moore was born at Waycross, Georgia, on December 26, 1888.

He attended Emory College at Oxford, Georgia. The honorary degree of Doctor of Divinity was conferred upon him by Asbury College, Wilmore, Kentucky, and by Central College, Fayette, Missouri.

He was admitted into the South Georgia Conference of the Methodist Episcopal Church, South, in 1909. For eleven years he was one of the General Evangelists of his church, holding successful evangelistic campaigns in practically every state of the Union. In 1920 he was appointed Pastor of Travis Park Methodist Episcopal Church, South, at San Antonio, Texas. He was transferred in 1926 to First Methodist Episcopal Church, South, Birmingham, Alabama. In a conspicuous pastorate of ten years he has received annually more than six hundred persons into the membership of the church.

He was a member of the General Conferences of 1926 and 1930.

CHAPTER VI.

PENTECOST AND EVANGELISM.

ARTHUR J. MOORE.

"They were all filled with the Holy Ghost." Acts 2:4.

It is the urgent need of a new emphasis upon evangelistic preaching that has caused me to speak. The Church of God needs to ask itself what is its paramount duty and supreme business as it faces the moral and intellectual difficulties of the present hour.

I believe the conversion of the world is the supreme business of the Church. Our first task is the salvation of all men from all sin and their transformation into the nature and graces of Christ. The Church of today needs a new Pentecost, a revival of spirituality at its best. As we have lessened our interest in and desire for the Holy Spirit we have declined in power. One of the hopeful signs that we are on our way to a new awakening is the contrite, importunate seeking of so many after the baptism of the Holy Spirit.

It is hardly necessary for me to enter into any defense of preaching as a method of making Christ known to men. This is assumed. Man's dependence on preaching is clearly stated by Saint Paul in his letter to the Romans. It is so important I quote the whole of it:

"Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe on Him of whom they have not heard? And

how shall they hear without a preacher? And how shall they preach except they be sent?"

The value of this passage is its revelation of the importance of preaching, and the light it throws on the immediate obligation of those whom God has called to proclaim His message. No change in human thought or earthly conditions has changed the essential facts of human nature. The obligation to preach abides and the need is as urgent as ever before. No situation has arisen, or can arise in human life, individual, social or national which is outside the Divine interest, or not within the compass of the truth as revealed in Christ.

This discussion brings us naturally to the question, "What is to be the subject of our preaching?" We are agreed that it is not a theology. Theology is important and has its place but we have not been called to preach a theology. It is not a moral code that we are to expound. Laws and principles of conduct are as necessary as well ordered thought is for the mind. Careful instruction as to duty and the conduct of life can never be absent from Christian preaching. Philosophy, science, literature and art are all excellent and serve their purpose. But that which comes home to the human heart and satisfies all the varied needs of men is the message of a living Person. We are to preach Christ, not as a Teacher, not as a Pattern, not as an Ideal, but as a Saviour. It is this which gives us a complete and sufficient message for the spiritual requirements of all men.

Every minister of Jesus Christ must be an evangelist. However gifted and resourceful he may be in

organizing movements, and manipulating congregations none of this will suffice for leading men to Jesus Christ. If a minister doubt this I fear the passion of the Christian ministry will never come upon him. To believe it sincerely is to be aroused from lethargy, gripped by an overmastering conviction, filled by the Holy Spirit from which alone springs equipment for an effective and fruitful ministry. A Spirit-filled prophet will arouse a slumbering Church and produce a revolution in many complacent congregations.

Evangelism suggests to us not only the content of our message but the spirit in which the message is to be delivered. The central conception of the word is that of a message from some one to some one. The evangelist is the herald of good news. He comes bearing the proclamation of God in which grace, pardon and deliverance is offered. The evangelist will at times denounce sin, discuss judgment in the sense of punishment, but his message cannot end there. He has more to tell. He is sent to sinning men, men under the sentence of death to tell them of God's provision for their forgiveness, cleansing and deliverance. He comes with joy and gladness. He brings the news of a loving Heavenly Father and a Divine Redeemer. He knows nothing of hopeless cases from the standpoint of his gospel. His message is as broad as the love of God and as deep as men's deepest spiritual need. His message is nowhere more perfectly summarized than in those familiar and sublime words, "God so loved the world that He gave His only begotten son that whosoever believeth on Him should not perish but have everlasting life."

Let us analyze conditions as they are today and inquire what kind of evangelism is applicable to our present day needs. It is always easy to generalize about the failure of Churches and preachers. It is not so easy to bring in a bill of particulars with evidence sufficient to sustain it. We are all agreed, however, that the Christianity of our day is in sore need of a recovery of a vital passion for the redemption of the lost. Many churches are both prosperous and complacent. We are in grave danger of a ministry so accustomed to comforts and warm firesides that soon it will dodge the dark nights, steep hills, yawning chasms which lie between the sheepfold and the lost sheep.

That we stand in Christ's stead to plead with men to be reconciled to God is not always the first article in the creed of the modern preacher. Some would commit this ministry of rescue entirely to vocational evangelists, rescue workers and missionaries on the foreign field. Others seem determined to make of us agents of social service. We ought to be, and are, genuinely interested in all the social implications of Christ's teaching but the fact remains that men have sinned and need to be saved. The world's greatest need is not better housing conditions, pure air and fresh sunshine, but a Divine Saviour who can so completely transform the individual that he will no longer be the same man living the same old life but a new man living a new life in a new world. Old things must pass away and all things become new. A spiritual transaction so radical and thorough must take place that those who receive it become new creatures in Christ Jesus. This is our message and the true min-

ister will never blunt the sharp edge of truth or be satisfied with half measures.

Christian ministers must be men in whose hearts the message of Christ burns like fire. They must be men who are gripped by a divine urge which gives no rest day or night. The great soul winners of all ages have been such men. Of one it was written, "He always preached like a man who had just escaped a sacked and burning city; his ears still stung by the cries of the dying and the roar of the flames, his heart full of gratitude at the thought of his own escape." I am convinced that a perpetual sense of surprise at one's own salvation and call to preach lies at the very basis of an effective ministry. Too few of our sermons are directed at the main business of preaching. Randolph Bourne said: "Most sermons today are little more than pious exhortations to good conduct." Sylvester Horne, a modern day prophet, said: "We have some faith left in education, but almost none in what our fathers called conversion."

Here is a warning we cannot dismiss. It is so easy to rely on oratorical displays, on enticing words of men's wisdom, on correct theology, on scholarly accuracy, literary finish or charm of style. All these gifts are valuable but none of them can probe the sore of sin or offer a divine remedy for the sins of men. Such preaching allows men to forget their responsibility to God and the awful and eternal consequences of sin.

Long range evangelism will never save the world. Conviction of sin never takes place except by the Divine spirit under the preaching of the gospel of Christ. Hence the importance of the "evangelistic

note." A decay of the sense of sin usually follows when that note is absent from the pulpit. We are not called to be social reformers or ecclesiastical engineers. A burdened and perplexed world, standing face to face with the grim realities of life, conscious of its rebellion against the law of God, groping hopelessly each day nearer to the experience of death, is asking for the message of a Divine Redeemer.

That soldier lad standing in a muddy trench in Flanders Field, just about to go over the top to face screaming shrapnel, was voicing humanity's need when he said, "Its all right to entertain me but I want someone to tell me how to die." Men still want the old message of salvation by faith in a personal Saviour, made vital by a minister who manifests in his life something of the earnestness of Jesus.

When will we learn that magnificent ritual, high class musical selections, or learned discourses on secular subjects will not long attract the multitudes, or redeem them should they come. The world has a right to expect that our preaching will breathe with something of the spirit of the compassionate, unwearied, yearning Christ. When solicitude for the lost goes out of a minister's life he ceases to be a true minister.

We are hearing entirely too much of the "blessings of moderation" and the "dangers of fanaticism." St. Paul could hardly control his feelings as he approached his message. He spoke with a joy that only the apprehension of a great truth brings. We need to study these truths afresh for our own hearts until we tell the story with an inexpressible rapture of heart. We must recover the glow, the radiance of early Christianity.

We must live at white heat. Preaching must become a romance of daring enthusiasm. If when we come to our pulpits we can only remember that we are facing men and women who are spiritually lonely and need divine companionship, those who are in sorrow and need comfort, those who are wavering in the long fight against sin and need new courage, then we will refuse to be drawn aside to less important matters. Then we will tell the story of Jesus with a genuine passion.

I have no hope of either personal or national redemption save through the gospel of Jesus Christ. The world will never be saved with systems of philosophy, rituals or worship or political and economic theories. The road of yesterday is strewn with the failure of these things. We need a gospel not of the survival of the fit but of the revival of the unfit. The minister who is to help redeem the world must face these conditions with an unwavering faith in the power of Jesus Christ to save to the uttermost. This is no time for shallow specifics of false remedies that know nothing of an unlifted cross, a dying Lamb and a fountain filled with blood.

We are suffering from a decay of faith in the great doctrines of the Bible which relate to spiritual life and death. We are hearing too little about sin, the necessity for atonement, of justification and sanctification by faith in Christ's redeeming love, the eternal profit of goodness, and the everlasting punishment of those who will not have Christ. It is time for us to recognize that soft sayings about virtue, the evolution of the race, the inherent goodness of mankind and the like, never convert anybody. We must have more of

the fellowship of Christ's suffering for the lost and less uncertainty of sound and soul in our pulpits. God has spoken, He means what He says, and the destiny of our souls as well as the souls of those to whom we preach depends upon our faithfulness to the message of Christ which we are called to deliver.

These are plain words. I have spoken with a freedom which maybe I have no right to assume. I have ventured to appeal with what some may think an unbecoming and presumptuous urgency. If so, it is because I am so deeply concerned that the Church of our day shall be an effective instrument in God's hand for the salvation of the world.

There is in Salvation Army headquarters in London a tablet put up in the humble rooms where General William Booth used to meet poor, wretched sinners and love and pray them into the Kingdom of God. Long years after General Booth had gone to his reward, an old man came one day and stood long before that tablet and then went in deep emotion to the one in charge and asked: "Can a man say his prayers here?" On being told that he could he fell on his knees beneath that tablet erected in memory of the great soul winner and cried aloud: "O God, do it again, do it again." As we celebrate the anniversary of Pentecost, shall we not prostrate ourselves at Jesus' feet and cry "O God, do it again."

JOHN FREEMAN OWEN

Dr. Owen, himself a minister for twenty-five years, has three brothers who are also ministers. A sermon from the pen of his brother, Joseph, who is President of John Fletcher College in Iowa, appears in this volume.

Dr. Owen is a member of the Alabama Conference of the Methodist Episcopal Church. He received his Bachelor of Arts degree from the University of Chattanooga and the honorary degree of Doctor of Divinity from Ohio Northern University.

For the past five years he has been Director of Theology at Taylor University, Upland, Indiana. Aside from his eminently successful ministries as pastor and teacher, his services have been in the field of evangelism where he has exerted a potent influence in deepening the spiritual life of the church.

CHAPTER VII.

THE NEW TESTAMENT CHURCH.

By Rev. John Freeman Owen, D. D.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

"Faithful is he that calleth you, who also will do it." 1 Thess. 5:23, 24.

Our text is a prayer for the entire sanctification of the Thessalonian Christians. They must be sanctified wholly in order that they may know through personal experience the power of Christ to save from all sin. They had been chosen to salvation through sanctification of the Spirit and belief of the truth. A holy life ordered by the free choice of a wholly sanctified human personality indwelt by the Spirit of God is the spiritual standard for the New Testament Church. St. Paul prays for these believers that they may be wholy sanctified in their entire beings, in spirit, soul, and body. In order to understand the meaning of this intercession for them, we shall need to discover the measure of their sanctification previous to the time this prayer was prayed for them and also the ground of necessity for their further sanctification.

I. *The measure of their previous sanctification.* Several months before the Apostle writes his first Epistle to these Thessalonian Christians they had experienced "the washing of regeneration" under the preaching of St. Paul himself. Among those that believed the Gospel message of Paul and Silas there were "of the devout Greeks a great multitude, and of the

chief women not a few." As a result of their saving faith in Christ, the Apostle recognized that they bore every mark and evidence of the experience of Regeneration. They were "in God the Father and in the Lord Jesus Christ." They were the "election of God" and "brethren beloved." They were "followers . . . . of the Lord." They had "turned to God from idols to serve the living and true God." They were admonished to walk worthy of God who had called them "unto his Kingdom and glory." They had received the Gospel as the very "word of God" and it had effectually wrought in them that believed. They were "all the children of light, and the children of the day." Their "work of faith, and labor of love, and patience of hope in our Lord Jesus Christ" were commended by the Apostle. They were "ensamples" or examples to all other Christian believers in that region. The Gospel had come to them "in power, and in the Holy Ghost, and in much assurance." Of their spiritual regeneration, of their sonship in the Kingdom of God, of their having passed from death unto life, of their having been turned from darkness to light and from the power of Satan unto God, there can be no doubt for those who accept the Apostle's testimony concerning them as inspired truth.

II. *Their steadfastness in the Lord.* Previous to the writing of this letter the Apostle had greatly desired to visit again his children in the Gospel at Thessalonica. Being hindered by Satan from going unto them from Athens, Paul sent Timothy to establish them and to comfort them concerning their faith. The Apostle had warned these Thessalonian Christians of

the certainty of persecution and a tribulation which they would have to endure at the hands of their own countrymen. He said, "We told you before that we should suffer tribulation; even as it came to pass and ye know." The Apostle himself had withdrawn from Thessalonica under a storm of persecution instigated by unbelieving Jews. When he could no longer forbear, he said, "I sent to know your faith, lest by some means the tempter have tempted you, and our labor be in vain." Timothy returned to Paul from Thessalonica with a very gratifying report of the love, loyalty, integrity, and steadfastness of the Thessalonian Christians. He brought such good tidings of their faith that an exultant joy thrilled the heart of St. Paul. "We were comforted over you in all our affliction and distress by your faith: For now we live, if ye stand fast in the Lord." "For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God." The solicitous pastor-heart, the yearning shepherd-heart of the great Apostle to the Gentiles was blessed with a comfort greater than the pangs of his bitterest tribulations by the steadfastness of these believers who were the fruit of his own intercession and Gospel ministry.

III. *The further need of the Thessalonian Church.* "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith." With great burden of intercession, the Apostle longs to perfect that which is lacking in their faith. They did not lack faith for justification or regeneration. They had been born of the Spirit under the preaching of Paul himself. They did not need faith

for restoration for they had not backslidden. They were steadfast in the Lord in the midst of bitter persecution. Paul prayed that he might be able to perfect that which was lacking in their faith; that the Lord should make them *to increase* and *abound* in love one toward another. . . . "to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

Their need was a heart need. They needed to have their hearts stablished unblameable in holiness before God. They needed a pure heart, a heart cleansed from all sin by the blood of Christ. A heart free from all defilement and uncleanness, not in the eyes of men but in the eyes of God who looketh on the heart. This matter was imperative: "For this is the will of God, even your sanctification, that you should abstain from fornication." To be safeguarded from the social impurity of their pagan environment and from every unclean thing, they needed a sanctified, a cleansed heart. The call of God was upon them for this work of inward purification in order to a holy and righteous life. "For God hath not called us unto uncleanness but unto holiness." To despise or reject this call would be to resist the light of God's truth and the conviction of God's Holy Spirit. God's will could be realized in them fully only when their hearts were pure and their lives holy and above reproach. God would have them pure of heart, clean of habit, chaste in thought and imagination, examples of Christ's power to save from all sin. To what glorious victories, to what riches in grace the Apostle would lead them: "Rejoice evermore. Pray

without ceasing. In everything give thanks, for this is the will of God in Christ concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast to that which is good. Abstain from all appearance of evil." Then the intercession of our Text: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." St. Paul prays that they may be "sanctified wholly" not in regeneration; they were regenerated months before this prayer was prayed for them; not at the time of physical death; they were to be sanctified wholly, then *preserved blameless* in body, soul, and spirit, right here in this life. It was not to be accomplished by growth; the "God of peace" was to sanctify them wholly and *instantaneously* as the tense of the Greek verb would indicate. Such a sanctification would be the perfecting of that which was lacking in their faith, the establishing of their *hearts* unblameable in holiness before God. After their regeneration, before their death, at the time the Apostle should see them face to face, the God of peace would sanctify them wholly, entirely, and instantaneously, all praise to His holy name, all honor to His Son our Lord, whose blood cleanseth from all sin!

Who then may be sanctified wholly? Christians, and only good Christians, saved up to the present moment from all guilt and condemnation. Christians living on the high level with these Thessalonian believers who were by every test justified and regenerated and who were standing steadfast and true in the face of bitterest opposition. The richest, fullest, most

glorious experience of pardon and regeneration is only the pre-requisite and preparation for the experience of entire sanctification. To be sanctified wholly is to be cleansed from inherited depravity by the blood of Christ and through the agency of the Holy Spirit. This experience is a *work of grace* and a *work of salvation* since it has to do with our deliverance from indwelling sin. "Faithful is he that calleth you, who also will do it." God *calls* Christian believers to that holiness that results from an entire sanctification and from the establishment of the heart of the believer in purity before His all-seeing eye. That call comes through the light of His Word and through the convicting ministry of His Holy Spirit who is the Divine Sanctifier. Through the Pentecostal baptism with the Holy Ghost, the believer's heart is "purified by faith" and the love of God is shed abroad in his heart by that same purifying Spirit.

Our Lord makes clear in His intercession (John 17) that it is through a Pentecostally indwelt, a sanctified church, that the world is to know His redemptive love and mission to the race. This is the New Testament Church and this should be the church of the twentieth century: a wholly sanctified church going forth in the power and unction of the Holy Spirit, the indwelling Sanctifier, to the evangelization of the lost millions of our prodigal race. It is a misuse of terms to describe any experience as a personal Pentecost that does not embrace the entire cleansing of the regenerate heart and the abiding of the Holy Spirit in Pentecostal Ephocal fullness. May the God of peace so sanctify, fill, possess, and empower His own in such num-

bers in our day that vast multitudes may be reproved of sin, of righteousness and of judgment and led to know in Christ a Savior from all sin and unto all righteousness.

CHARLES FRANKLIN WIMBERLY

Dr. C. F. Wimberly was born a few years after the close of the Civil War in Jefferson County, Illinois. Although his people were all southern in their sympathies, his oldest brother served and lost his life in the Union Army. These facts have given him sympathetic touch with both sections.

His early life was devoid of any educational culture, far removed from school privileges. He did not enter high school until he was past eighteen. He studied at Ewing College, Southern Illinois Normal, and finally took his A.B. at the Kansas Normal College, Fort Scott, Kansas, working his way through this institution as a janitor. He finished his education at Vanderbilt University, Nashville, Tennessee.

He entered the Missouri Conference of the Methodist Episcopal Church, South, where he served for ten years, traveling most of this time on hard circuits. He came to Louisville, Kentucky as Office Editor of The Pentecostal Herald, and served only a few months, when a vacancy occured at Marcus Lindsey Memorial Church, Louisville. In this pulpit he remained five years. He served several other important charges of the Louisville Conference, and in 1920 was transferred to the South Carolina Conference and stationed at Bethel Church, Charleston, one of the most important charges of the city and Conference. During the four years in this pulpit, he received over nine hundred into the membership, holding all of his own revivals, a thing he has done throughout his ministry. He is recognized as one of the outstanding pastor-evangelists of the Methodist Episcopal Church, South.

Not only has he been an active minister since 1895, when he entered on trial, but has been a continual writer, having written many widely read books; no less than fifteen large cloth-bound books, and a score or more booklets, besides short stories and contributions to many religious journals. His work is now recognized so as to be listed in "Who's Who in America," and "Who's Who in North American Authors," and "Who's Who in Methodism." Kentucky Wesleyan College conferred upon him the degree of Doctor of Divinity in 1916. His present charge is St. George, South Carolina.

CHAPTER VIII.

PENTECOSTAL BAPTISM.

REV. CHARLES F. WIMBERLY, D. D.

"And they were all filled with the Holy Ghost." Acts 2:4.

The text of our message is a startling statement —"filled with the Holy Ghost." Then when we remember it is a familiar statement in the New Testament, it strikes us as still more unusual; and yet it is not a rare exception in our sacred Record. Elizabeth, the humble mother of John the Baptist, was filled with the Holy Ghost; also Zechariah, the father; John was filled with the Holy Ghost from his mother's womb. Mary, at the Annunciation, gave vent to that marvelous *magnificat,* was filled with the Holy Ghost. Likewise, Peter, John, Stephen, Barnabas, and Paul. The great apostle prayed that we might be "filled with all the fullness of God." That which strikes us as extravagant, extreme, fanatical, was the common experience at the beginning.

"Oh, yes," some may say, "all that may be true; but we are not living in apostolic times now; this blessing was for the specially anointed, for special missions. It is not for just folks, as we are, living in this age of materialism,—*in extenso.*" We admit that before Pentecost the Holy Ghost was given for special emergencies, but after the day of Pentecost was fully come it was not so. Hear Peter: "This is that which was spoken by Joel the prophet, and it shall come to pass in the last days saith God, I will pour out my Spirit upon all flesh, and your sons and your daughters shall

prohesy." Again, hear him: "For this promise is unto you and your children, and to all that are afar off, and as many as the Lord our God shall call." Acts 2:9.

The whole philosophy of the church's compaign in the world,—its power, its influence, its victories—began at Pentecost. Christ was emphatic with the disciples that, notwithstanding three years of personal touch with Him, they must yet tarry until they were endued with power from on high. This Pentecost is the end-all for which Christ died: "That he might sanctify the people with his own blood." Some may say, "The apostles were not converted until that day." Such a statement is nothing short of supreme prejudicial blindness or blatant ignorance. In the great high priestly prayer, Christ made use of twelve statements, any one of which contradicts such a position. He told them once that their names were written in heaven. Think of it: unconverted men's names recorded in the saints' record in the skies! Oh, yes, they were saved. On that day they received their Pentecost.

This spiritual baptism was to equip the church and furnish it with power necessary for world evangelization; without it nothing could be accomplished. We now presume to do the task with man-made machinery, with organization, with mass salvation. Christ actually commanded the disciples to tarry until the Spirit came. This is a commandment as binding as the one that says, "Thou shalt not steal." What if we ignore this command and depend upon other equipment such as intellect, culture, efficient programs, etc.? "If ye love me, keep my commandments." And, again,

"If ye love me, ye will keep my commandments." Beloved, this Pentecostal baptism is not a furbelow, an extra, an addenda, an appendix; it is not a deeper depth, a higher height, a closer walk. Oh, no. It is God's superlative power for His church, purchased by the precious blood of Jesus. It is a filling with the Holy Ghost.

1. It will reveal Jesus as the Christ of God. There is no message so important at this hour as to reaffirm this age-old truth. "No one speaking can call him Lord but by the Holy Ghost." "He will testify of me." "He will take the things of Christ and reveal them unto you." The Holy Ghost alone can interpret the Atonement. Without Him we may get the bark, but we will not get the sap; we may get the envelope, but not the message; we may get the husk, but not the kernel. He alone can give us the *epignosgo*, that supernatural revelation of the truth. Our message to a lost world must bear the stamp of the supernatural; without the Holy Ghost, this is impossible. When we hear of men high up,—great national leaders—doubting the Virgin Birth, or the miracles of Jesus, it is evidence beyond question—they are ignorant of the Holy Ghost experience. He will reveal Jesus.

2. Not only can He alone reveal the truth of God's Son on earth, but He alone can reveal the merits of the Blood. We may talk of His personality, His leadership, His pedagogy, His social examples; but the Pentecostal baptism will reveal the Blood of reconciliation. He can apply the merits of this Blood. As we get away from this holy unction, we are more and more interested in social service, organizations, con-

ventions, and programs. What we need today is a clarified vision of a lost world.

3. The Pentecostal baptism will reveal the Truth. "He will bring to your remembrance all things whatsoever I have said unto you." When the church rejects Pentecost, her doctrines become exposed to all kinds of isms, fads, fanaticisms, and gross errors. He alone is a conservator of the Truth as it is in Christ. When long-tailed coats and white cravats lose the vision of the Holy Ghost, they become victims of Unitarianism, Universalism, Eddyism, Millennial Dawnism, etc. All this may flaunt under the garb of scholarship, but it will be the blind leading the blind. Our doctrines are dependent upon this filling power,—the Holy Ghost occupies and crowds out the false and unscriptural.

4. The Pentecostal baptism is a baptism of Purity. Tongues of fire sat upon each of them. "He shall baptize you with the Holy Ghost and fire." Fire is the only agency that will purify,—fire or its equivalent. We can destroy microbes and germs only with fire. Soap and water will move them on, but fire alone can destroy. There is something vile and sinful in the human heart: "wicked, desperately wicked." It is deep seated; it is in the very abysm of the heart. It cannot be moved from that seat of the soul except by this baptism of fire. The world is now placing emphasis on purity in food, in medicine, in the home,—in everything. The law says foods and medicine must be pure. In other words, man is able to make things pure, but he denies this power to the God who made him. The Pentecostal baptism will purify the human heart from all sin.

5. This baptism will fill the heart with fervent love. Fervent means warm, heated, intense. Love one another fervently, is the exhortation. When the love of God is shed abroad in the heart by the Holy Ghost, there will be passionate, impulsive, compelling love. Oh how much the church needs this love. In the last days, saith the Scriptures, "the love of many shall wax cold." When men and women must be begged, urged, fed, pampered to get them in line with the calls of the church, their love is waxing cold. When church members can be satisfied with lodges, clubs, societies, when the church calls, it is love waxed cold. We are living in a day of cold lovers. When a man would rather be with another woman than his wife, his love for his wife is waxing cold, and vice versa. When did a young man ever sleep too late on Sunday to get up, bathe, shave, and primp when he had a date with his sweetheart? Never. How many sleep too late on Sunday for duties at God's house. The Holy Ghost will warm the heart for God's service.

6. It is a baptism of zeal. God wants zealous workers. Zeal means the hissing of the steam engine surcharged with a full head of steam—Z-z-z-zeal. When the engine stops, the great iron horse trembles with pent-up power—that is zeal. Just as sin has the sound of the hissing serpent, so zeal is the hissing sound of power. All Jerusalem was stirred with the divine manifestations from the "upper room." Crowds flocked and were dumbfounded, awed, and pricked to their hearts. Peter, filled with the Holy Ghost, delivered the message with zeal. Start a genuine revival, and the whole town or city will know about it.

7. It is a baptism of Power. Some teach it is only a "power for service." This is folly. Sin is the greatest weakening force on earth, and until the heart is made pure, there can be no power. Sin is eliminated, friction is all removed, and the soul moves with majestic force. The eye cannot function when the cinder is burying itself into its delicate tissues. The Holy Ghost brings all the latent energies of Calvary into commission.

a. It will conserve the church from waste and extravagant use of time, talent, money, influence. Oh the waste of indulgences. This great Pentecost will conserve all this for channels of righteousness.

b. Not only will it conserve our resources, but it will contribute to efficiency. Oh how we palaver about efficiency! It is a big word. But the Holy Ghost can make a dumb, stammering tongue glow with eloquence and power and unction, that indescribable thing which can be felt, but not explained. This unction will bring hardened sinners under conviction. No gospel, however learned and eloquent, can touch the human heart. The church will be defeated on every battle field without this holy unction.

c. It will give a Testimony which cannot be duplicated or even imitated. Paul's ministry was largely testimony. We can speak words and tell of this or that, but only as the Holy Spirit enflames the tongue will the message reach the hearts of the hearers. The disciples must give testimony, and Christ would not allow them to try until this Power came upon them from on high. It is a Baptism of Power.

8. We wish to diverge here a moment. This bap-

tism will not produce "grey matter" where there is none; but it surely will produce a mental culture that will astonish the unbeliever. It will give the humble and unlearned an insight into, and an appreciation of, spiritual things that have no rational explanation. It produces a "peculiar people" with ideals and standards that are not of this world; they are spoiled for the flesh pots and the swine pens of Satan. You cannot palm off a sawdust message on them and make them think it is the Gospel. This baptism will produce a spiritual discernment that has no explanation by human processes.

9. It is a baptism of Illumination. It brings light on life's dark problems. It will, first of all,

a. Give light on the Word of God. The Book was written by holy men of old as they were moved by the Holy Ghost. We may stock our libraries with learned commentaries, but this illumination wrought by this great unction will give sermons, interpretation, counsel, and guidance. The preacher with his Pentecost will not be lecturing in his pulpit on Browning, or Hugo, or Raphael, or Michael Angelo, or any one else. He will tell of Jesus only.

b. It will bring light to life's duties. We can never see our responsibilities to this lost world as we should until this Illumination takes place in the heart.

c. It will give a new and realistic meaning of a lost world. It will reveal sin. It will give a conception of sin never known before. Oh how delicate and sensitive will be this spiritual illuminator in the soul. Like the sunbeam penetrating the dark room, revealing the

motes, so will it reveal the true status of the soul's relation to sin.

10. It is a baptism of Authority. "He spake not as the scribes and Pharisees, but with authority." There is an intangible, unclassified something which authority carries, that can be recognized, but not explained. It was not the bunch of cords in the hands of a young man trembling with emotion which caused the money changers to skurry away in confusion and leave their tables and money behind. There was a flash of the eye, a subtle personaltiy, that carried superweight with the crowd when He cleansed the Temple. "This is my house; ye have made it a den of thieves." "But I say unto you, I am the resurrection." "The Son of Man is Lord even of the Sabbath Day." Such glaring presumption. But back of the words was the authority from the court of the universe. We need as never before to speak the message with authority feeling that we are ambassadors from the Throne of God. The white hand of the policeman stops the jam on a crowded street that causes busses, cars, and motors to stop. Back of the white gloved hand is the whole police force, the state guards, the Army and Navy, supporting the laws of the land.

11. Last we might mention is that this baptism will help us to see this unbelieving, sin-burdened, sincursed world through the eyes of Jesus. He was moved with compassion when he saw the multitudes stumbling in blindness as sheep without a shepherd. This holy baptism will reveal the truth that men are lost; that our message is one of life and death. We will not be forever talking of inherent goodness, but we will

catch the vision of the Master when He said, "I came to seek and to save that which was lost." There was no universalism, modernism, or cheap theology in the message of our Lord. We need to see the whole human drama as He saw it. The Pentecostal baptism will reveal this to us.

GUY L. WILSON

Rev. Guy Wilson, of a long ministerial ancestry, is a native of western Kentucky. His father was the late Rev. W. C. Wilson, formerly member of the Louisville Conference and later of California. At the age of sixteen Guy Wilson entered Asbury College where he spent a total of two and one-half years, completing his education in the University of California and in the Pacific Bible College. Five of his seven years in college were given to student pastoral work, and for eighteen years as a well-known evangelist he conducted campaigns throughout the United States, residing most of the time in Brookline, Massachusetts. During the World War he served as a member of the National War Work Council and in such capacity as public speaker was associated with the late Dr. Henry B. Wright, of Yale University. In the Methodist Centenary movement he gave assistance to the Department of Evangelism and Board of Home Missions. Rev. Mr. Wilson is a Trustee of the York Industrial Institute in Tennessee, a member of the Legal Hundred of Taylor University, and is serving at present as Executive Secretary of Asbury College. He is a fully ordained minister and for many years has been a member of the Maine Conference of the Methodist Episcopal Church.

CHAPTER IX.

COMPLETE REDEMPTION.

REV. GUY WILSON.

"But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.' 1 Corinthians 1:30.

This is an all-inclusive passage and it carries a four-fold background of fundamental doctrine; but doctrine and theological truth should only and always be presented with experience in mind as the ultimate objective. We should not be interested in the presenting of doctrine for controversial purposes but solely as a basis of heart trust and mental rest through which we may arrive at personal experience. If our dogmatic utterances—and every believer must have some—were subjected to this acid test much of our sermonic delivery would be eliminated and a closer spirit of fellowship would exist among all spiritual people.

The skepticism of Voltaire, Hume, and Ingersoll is past. Yet do we not face a skepticism equally deadly? Our generation admits that God exists, but does this personal God manifest Himself to His creatures? Does He dain to tabernacle with men? Does He come to dwell in human hearts? How shall our age face these questions? The answer determines whether we are to be a materialistic or a spiritually minded people.

There is a God. We believe it, and we believe too that there are evidences of God everywhere. No one can study the formations of the earth, with the varied layers and stratas, the symmetry with which the whole

seems to be gathered together without believing in God. Vegetable life on the earth speaks to us of God. Solomon's glory does not equal that of the lily. Life, vegetable, animal, and human cannot be explained except when we remember that "in the beginning God." Man boasts of a motor which runs for years with proper care but a delicate motor in the writer's breast, not made by man, has gone without a skip for over forty years. Some similar little machines have run most a hundred. And yonder are the lights above earth. When I gaze at the night I believe in God—"the heavens declare His glory." But God comes closer than the stars, closer than prehistoric remains, closer than sepal and petal of flowers. Of Him are ye in Christ Jesus who of God is made unto us—unto you and unto me—wisdom, righteousness, sanctification and redemption. This is glorious news. We would not be ignorant of the world in which we live for other things being equal we can appreciate the Creator more when we know His works. But though unable to analyze hills, classify flowers or decipher the hieroglyphics of the stars I may know Him, whom to know aright is life.

If peace be in the heart,
The wildest winter storm is full of solemn beauty,
The midnight flash but shows the path of duty,
Each living creature tells some new and joyous story,
The very trees and stones all catch a ray of glory,
If peace be in the heart.

Wisdom is first promised through Christ. This is not the world's wisdom. Such is attained. The wisdom from above is obtained. Worldly wisdom is got-

ten by persistent application and poring over intricate and difficult problems. The wisdom through Christ is sudden enlightenment, conviction, revelation. It is illumination like that shining on Saul who traveled the Damascan way. Mt. Lowe in California has a powerful searchlight which at times is swung with its beaming rays through foothills and across valleys of sagebrush and green trees. Whether so intended or not it has often revealed some individual fleeing from justice. The heavenly light is penetrating. It is displayed on our path at times least expected and our attitude toward it usually determines our destiny. It shone on Moses in the desert, on Abraham in the Ur of Chaldees, on Jacob while en route to the house of Laban, on Isaiah in the Temple, and on Daniel at some place before he was thrown to lions. These characters walked in the light and they won. Other characters like Balaam and Achan turned from the light and lost. Humble fishermen, men at the gate, and a woman at a well were suddenly illuminated and they walked with Christ to victory and life.

A wise man of earth said at death: "I have gathered only a few pebbles from the beach of knowledge."

If he spoke truth concerning worldly wisdom most of us will hardly see the beach. It is glorious truth for the meek and lowly of earth—blessed words are they not—for those who hear Jesus gladly "God our Father has made unto us wisdom through Christ."

Now wisdom is not only enlightement or knowledge. The one who has wisdom has power to apply knowledge. "With all of your getting get understanding," says the wise man. Get that peculiar, inde-

scribable something which helps you to put into execution that which you know. The divinely convicted soul has wisdom as to the source of relief. No dark picture is shown without the canvas being reversed. A conclusive proof that you may be saved is found in the fact that you have a desire. Faith is not placed in your soul without the exercise of your faculties; you are not caused to believe against your will, but when justice bids you flee from the past the straps which previously held you are loosed. You now have knowledge and the ability to rightly apply that knowledge. It is all in wisdom. In point of numbers this is man's first triumph of soul. It is the heavenly arrest!

Righteousness or justification depends upon our attitude toward Christ. Abraham believed God and it was accounted to him for righteousness. He was saved by looking forward to the Cross. We are saved by looking back to the Cross. The great decision—the turn—the *converto* of life is nowhere better illustrated than in Abram's life. God called and he obeyed. An old fable declares that in the absence of his father, Abram and his brothers in their play dashed against an idol. The idol's head fell off. When the father returned and questioned the sons Abram admitted his guilt. "But why did you not replace the head," the father asked. Abram replied, "I thought if he were God he could replace his own head." The fable closes by declaring that the true God above heard the words and chose Abram as one who could be faithful. He went out not knowing where he went—only that God led. So it is to be a follower of Christ. Moody visualized a blank contract which he signed and which was

filled in during the years. Your tomorrows are turned over to a higher power in the transaction. You are no longer your own, but bought with a price.

To be thus transformed includes two things Justification and Regeneration. They occur coetaneous. We sometimes use the terms interchangeably but for clearer understanding we divide them in our thinking. Drs. Binney and Steel have well defined these terms of conversion. "Justification is that legal act in the mind of God whereby the accused is held guilty no longer." "Regeneration is the impartation of divine life to the human soul in which God calls into being the capabilities, attributes and functions of the new nature." Justification fixes the records above; Regeneration has to do with my spirit here on earth. "We know," "we give reason for the hope within," because of this conscious inward change. A young man on the streets of Boston once said to me, "But I cannot testify to a time when a change came for I am from a good home, I was born of the best parents, and my training was ideal." I replied that neither he nor I came from a better home than did Wesley. John Wesley was satisfied only after his heart was strangely warmed. "Ye must be born again." I think this means members of missionary groups, layman organization, young people's societies, delegates to conferences, members of Monday Preachers' meetings, and all. There is no exception. *Ye must.*

The need of our age is spiritual power. There is too much shifting at grades. A clear, positive, dynamic and know-so experience for twentieth century church members would eliminate much of our material and spiritual bankruptcy. How is such obtained?

Listen to Abram testify—by simple faith alone: not by works but by faith.

"In my hand no price I bring,
Simply to thy cross I cling—"

"—God has made unto us wisdom and righteousness, and sanctification—." We have been taught that the little conjunction "and" meant *and*. Are not all the words relating to the Baptism of the Holy Spirit very distinct and different from the words and terms relating to surrender and forgiveness? Sanctification is an alienation of sin from the heart. The world war taught us some words, indeed it over-emphasized some words—Alien was one. An alien in times of conflict is defined as "a man in a country who does not belong there." Such is this old Adam. He is not removed by our works, by our struggles, or by death. He is removed by the power of the Second Adam—Christ. Aorist imperative of this word—to be found in every distinct passage—indicates completed action in present time. The approach may be by various routes and quite gradual in many cases, but the work is instantaneous. Wesley declared that Sin as a nature and principle was not removed in Regeneration and gave two reasons: First, contrary to human experience; Second, contrary to teaching of the scriptures. Those reasons are fully ample.

Holiness is not a higher way but "a way" within a way. The progress of the entirely sanctified is simply a continuation of the life so earnestly begun in regeneration with the absence of inward carnal interruptions. A commonplace illustration of this experi-

ence might be that of the transcontinental train, all cars of which are pulled by the same power and traveling in the same direction. Passengers pay to enter the day coach but an additional amount is exacted of those who would enter the pullman, and only those who possess first-class coupons are eligible to "the better way." Many analogies can be drawn but doubtless the most striking is the fact that day coach travellers are continually getting on and off. Pullman passengers seem to have more clearly the terminal in view. Any grace or power that will tend to stabilize the present day church membership is very important to the kingdom of Christ on earth. A careful analysis of all opposition to the doctrine of Wesleyan Holiness reveals that it is the "bad ethics" of some professors of the grace and not the experience itself which is opposed.

Spiritual hunger in the heart of every believer is the best evidence that God has promised a satisfying portion. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." In such a needy world we are not to be left unsupplied or unprepared.

"There is a point of rest
At the great center of the cyclone's force,
A silence at its secret source;
A little child might slumber undisturbed,
Without the ruffle of one curl,
In that strange, central calm, amid the mighty whirl."

We are justified by faith alone, but sanctification comes in answer to complete consecration and faith by the presenting of our bodies as "a living sacrifice."

Hear the words of James who declares in substance that there is a second Justification. And Wesley preached that this second step was but a logical continuation of the movement begun in regeneration. James tells us that not by "faith only" but by faith and works, and the man who left the Ur of Chaldees is called also to witness that "faith wrought with his works, and by works was faith made perfect." This second crisis was on a mountain. A son, an altar, entire consecration, then God spoke! Now we have Abraham—Father of the Faithful. If it could be said of an American "Now he belongs to the ages" can it not be said of Abraham "He belongs ever to the ages of the ages." What has this patriarch taught us? One thing at least, we may trust our all with God.

Christ gave himself "that he might sanctify the church." The future of Christ's program upon earth rests with the ecclesia—the Church. We hear his words today "neither pray I for these alone" and to each of us in this strenuous age comes the command "tarry until." If in regeneration we have felt His power shall we not with Toplady sing:

"Let us all in Thee inherit
Let us find that second rest—"

The way to that final goal, "a glorious church without spot or wrinkle" is through conviction, regeneration, sanctification. Will the reader of these lines pull back? Five hundred or more were commanded to tarry. One hundred and twenty obeyed. What a sad volume could be written on the subject "The three hundred and eighty who failed."

In all gospel truth there is the lure of the beyond! *Redemption* as the final word beckons to us. We may experience here the graces named in this resourceful passage but all that Guyon, Luther, Wesley, Fletcher and the saints have experienced is but the "earnest" of their inheritance. The "earnest" in England, before the days of deeds to property, was the shingle torn from the corner of the building. But it was the owner's claim to the right of possession. We have here but a shingle! From the isle of Patmos John caught a glimpse of the City, but his vision was not enchained looking at pearl gates, jasper walls or streets of gold. The Light of that City caused him to "lose sight of all beside."

God's word is the living word because it offers the promise of life everlasting. Garabaldi offered his soldiers struggles, hardships, poverty, suffering and death. It seemed to appeal to them. Christ has never promised "flowery beds of ease" to those journeying to the skies but he has promised sustaining grace while sailing, if necessary, "through bloody seas." The final anthem is to be sung concerning those who have come up "through great tribulation" with washed robes. But their robes are not washed by tribulation, but "in the blood of the Lamb."

"The cleansing wave I see, I see
I plunge and Oh, it cleanseth me."

IVA DURHAM VENNARD

Mrs. Iva Durham Vennard, D.D., was born in Prairie City, Ill. She was educated in the Illinois State Normal University, and Wellesley College, and later resceived her degree of Doctor of Divinity from Taylor University. She is a local preacher in the Methodist Episcopal Church, and an experienced evangelist, the Founder and President of Chicago Evangelistic Institute. The author of a number of books on religious themes: Heart Purity, Revelation, etc. She is the editor of Heart and Life Magazine. She has studied conditions throughout the Orient, and has given evangelistic service in England.

CHAPTER X.

CHRIST'S POST RESURRECTION MESSAGE.

REV. IVA DURHAM VENNARD, D. D.

Luke 24:49—And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

"The great lack of our religion is—we need more of God. We accept salvation as His gift and we do not know that the only object of salvation, its chief blessing, is to fit us for, and bring us back to that close intercourse with God for which we were created and in which our glory in eternity will be found. No obedience can be too strict, no dependence too absolute, no submission too complete, no confidence too implicit, to a soul that is learning to count God Himself its chief good, and its exceeding joy." These words of Andrew Murray prepare our hearts for meditation upon the message of Christ after the Crucifixion and before His Ascension.

We recall that His earthly ministry as He dealt with the throngs of humanity, was finished. No more would He mingle with the multitude as they jostled through the streets of Jerusalem, no more would He stop to put clay on the blind eye as He walked along a country road, no more would sinners see Him in the flesh, but He lingered forty days before His Ascension and in that period He appeared unto His disciples a number of times, and spoke to them the burden of His soul. His was a very definite post resurrection message.

Luke records this message in his gospel, 24th chapter—49th verse—"And, behold, I send *the promise* of my Father upon you: but tarry ye in the City of Jerusalem *until* ye be endued with power from on high." And John has written in his gospel, 20th chapter, 19th to 22nd verses—"Then the same day where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, He shewed unto them His hands and His side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as My Father hath sent Me, even so send I you. And when He had said this He breathed on them and saith unto them, Receive ye the Holy Ghost."

Christ's Atonement is complete. He has met His supreme ordeal at Calvary. The God-Man, the Second Adam, has proved His claims. He has provided the way whereby the children of men, sin-cursed, heart broken, may be transformed into new creatures. The purpose of His earthly ministry is accomplished and He is about to ascend to His Father. But the work of spreading this gospel must be left with a handful of plain, humble people, His disciples. They are such a little company and not only must the gospel be preached—the transformed life must be lived by them. The world will ask for a demonstration of their doctrine. The acid test will surely be applied—"Does your message work?" This little group must have an unflagging incentive for their ministry, they must have an unflinching, obstinate faith in their gospel, they must have an uncompromising courage, an utmost devotion

to their Master that cannot be tempted or broken by love of gold or praise of men, they must have such stamina of conviction that their motive will not waver even unto death and with it all there must be such a passion burning in their breasts for the souls of men, such a heaven-born persuasiveness, that they will find the way to spread the good news—God was in Christ reconciling the world unto Himself. In short, it is nothing less than a Divine equipment that these disciples must have. Where and how are they to receive it? Christ sees this necessity. He sees that without this Divine empowering they will not be preserved in their own faith and loyalty, they will not triumph in their ministry.

He knows that in the Mind of God this equipment is provided in the coming of the Holy Ghost. A new dispensation is dawning. The Holy Spirit is about to be given for this Church Age, but the only way in which this divine empowering through the Baptism with the Holy Spirit can be realized is by its working out through the personal experience of individual believers, and so Christ meets His disciples in those forty days of waiting to urge upon them the supreme necessity of their receiving the Holy Spirit.

Christ could anticipate that through the centuries of this Church Age determined, relentless, subtle efforts would be made to set aside the Divine plan of spreading the gospel through a Spirit-baptized Church and substitutes would be proposed. There would be those who would emphasize the human power in intellectual training and the temptation would come for men to rely on their native talents, their educational

advantage, their charm of personality. Others would be impressed by the tremendous possibility in organization and great ecclesiastical machines would be built up and wealth would pour into the coffers of these organizations. Yet others would become impatient with the seemingly slow progress of reaching souls as individuals and would be caught by the alluring idea that a social program might be substituted and the Kingdom of God brought in en masse by improving the living conditions of the poor, and educating the under privileged, and building hospitals for the sick, and securing political liberty for the oppressed, forgetting that all these good things are the by-products of real Christianity. Its life is spiritual victory, *not* material betterment. The heart of man must be transformed by personal contact with Christ,—in short, social service is superficial unless the man is led through its ministry to personal salvation.

When Christ sets before the Church a standard, He does not expect us to consider it "an eternal approximation toward an unattainable ideal." He has provided the way to realize it through His own sacrifice, and puts it within reach of the least of His disciples. After the crucifixion, during those forty days when Christ appeared unto His believing children, He invariably pointed them to Pentecost as the fulfillment of the Father's promise. In every case He held before them the anticipation of the coming of the Holy Spirit. He breathed on them, and said, "Receive ye the Holy Ghost." No unprejudiced believer can read the post-resurrection messages of our Lord without being impressed that Christ puts supreme emphasis upon the

baptism with the Holy Spirit, which should give power to the Church—the life more abundant, with power for purity of heart, power for service, for suffering, for sacrifice. To live in the secret power of the Indwelling Christ through the Holy Spirit, with the working principle upon which every day conduct is based,—supreme obedience and devotion to the will of God—is the normal Christian life.

When Christ was here upon the earth, if a poor, blind man had come to Him at any time begging for sight, and our Lord had said, "I will heal you," and the afflicted one had not received his sight, a doubt would have arisen in the minds of all who knew of the failure, and no matter how great the miracles wrought in the following years, there would always have remained in the mind of the people the question—why did His word fail if He is the Son of God? How did He happen to put the wrong emphasis on this man's case? Was it a lack of power or of judgment? But I submit to you that in His post-ressurrection messages, Christ spoke as definitely to His disciples, as in the earlier years of His earthly life He spoke to the afflicted souls that gathered around Him. He pointed His disciples to Pentecost. If He was mistaken in His emphasis, if He over-stressed the importance of the personal experience of the indwelling Holy Spirit, then the last proof of His deity comes into question.

In fact we may study Christian evidences and apologetics and may learn all the arguments of the theologians on the deity of Christ and the personality of the Holy Spirit, but we do not have the final proof of it until we know it by personal experience. Then the

final questions are answered. Pentecost is the supreme proof of the deity of our Lord, and the final argument against destructive criticism.

In such an hour of need as this of our generation, when the Church is confronted by the most tremendous challenge of her history, one does not want to add to her perplexity by criticism, but where is there a thoughtful, spiritually minded lover of Jesus who is not pained by the appalling fact that in this crisis the Church has not the strength to meet the situation—she is subnormal! She is living below Pentecost!

The conclusion is unescapable. If Christ put supreme emphasis upon a non-essential, His judgment was at fault. If we as His followers can ignore His urgent anticipation of Pentecost we weaken our own faith in Him.

When we consider the challenge of extensive evangelism as the Church is facing it on every foreign mission field, where in one brief decade strategic objectives are being lost or sacrificed because the Church at the home base lacks the vision or the devotion necessary to dominate the situation, and when we turn to consider the challenge of intensive evangelism here at home our hearts grow sick with disillusionment. For well we know that it is only as we strengthen our center stakes that we can widen our borders. As we see the worldliness, the complacency, the lethargy of our poor, blind churches who content themselves with being rich and increased in goods—we cry out to God in the deepest prayer of our soul—Oh God, lead us back to Pentecost! We must find once more the Holy Spirit Whom the Church has ignored so long.

What is the road to Pentecost? Where may we find it? The record in Acts tells us that Christ told the first disciples to tarry until they should be endued with power from on high, and for ten days they waited in the Upper Room. We can easily judge how they used the time. There was prayer, heart searching, confession—a humbling under the mighty hand of God. There was consecration, deep, thorough—a cleaving to the will of God, a dying out to the very root of sin.

And just here we must align ourselves with these first disciples. We must give ourselves to prayer and heart searching. We must deny ourselves in the pride of our hearts,—our ambitions; in the inordinate affections of our hearts—our emotions; in the deep selfishness of our hearts—our love of ease and our material possessions. Our consecration vows must be practical not professional. We must live by them and not simply talk about them. We must stop playing in consecration services and really *arrive* at the goal of an uttermost renunciation of the world and sin. We must find our life in God. Our consecration must be actual not theoretical. How often have souls under pressure of conviction, made these vows at an altar of prayer, only to back down again with the thought that God was not really demanding such obedience, "it was only a test." Ah, Dear Heart, God is demanding accurate obedience. When we make the complete consecration we forego all prerogatives of substituting our own will or judgment or preference in place of the will of God. True consecration is a life vow of deepmost loyalty and faithful devotion to all that God ap-

points for me. I pray in the depths of my soul, "Take anything out of my life—no matter how dear it be—that would hinder my fulfilling the Divine will. Bring anything into my life—no matter how great the sacrifice—that would make me more useful and more pleasing to God. Sever any tie, but bind me close to Thine own heart."

Having made the consecration we may claim the promise, "He is more willing to give the Holy Spirit to them that ask Him than earthly parents are to give good gifts unto their children."

The Holy Spirit came in His fulness and cleansing, empowering baptism on that great day of Pentecost long ago. But the Scriptures record that Pentecost was repeated. And down through each generation since that great day some humble souls have found the power and joy of Pentecost. Beloved, will you not make the heart of Christ glad today, by meeting the Divine condition and receiving for your own life, your personal Pentecost? After all, the Church is made up of individual believers and the impotence of the Church is the failure of her members. If we deplore Her lack of conquest we must face the need of our own lives. We must find our way back to Pentecost.

CHARLES WILLIAM BUTLER.

Dr. Butler was born in the state of Michigan. He was called to preach at the age of seventeen years and entered the Detroit Conference of the Methodist Episcopal Church at twenty years of age.

He had been for fifteen years a regular Methodist pastor when he felt definitely called into a special field of teaching evangelism, and for seven years he was Conference Evangelist of the Detroit Conference. Later, while still continuing his evangelistic work, he had charge of the Detroit Holiness Association work and, under his leadership, the present Tabernacle was erected. He saw the work of that Association grow from a very small beginning to its present proportions.

For nine years, Dr. Butler has been president of Cleveland Bible Institute and one of the leading evangelists of the Holiness Movement. For years his schedule of camp meeting engagements has been made up from four to six years in advance. He is now President of the National Holiness Association.

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CHAPTER XI.

PENTECOST.

REV. CHARLES WILLIAM BUTLER, D. D.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:1-4.

"AND WHEN THE DAY OF PENTECOST WAS FULLY COME."

Pentecost was not an after thought. There was both divine and human preparation for this day. It was in God's great redemptive plan from the beginning. The advent of the Third Person of the Trinity in Pentecostal fullness was as truly God's order as was the advent of the Son in His incarnation. Not only did the prophets foretell this event, but it is to be found also in the types and symbols of the Old Testament Scriptures. There can be no substitute for Pentecost in Christian experience or in the conduct of the Christian Church without an utter miscarrying of God's plan. In God's great calendar of time full preparation had been made.

The day of Pentecost having fully come is parallel to Christ's statement regarding Calvary when He said to the Father, "Father, the hour is come." From the divine standpoint the day was fully come.

Then, too, there was a preparation from the human standpoint. A company of men and women had, through the ministry of Jesus, become believers in the

proper New Testament sense. The promise of the Father had in all parts of revelation been revealed as provided for believers only. A company of believing, regenerated people had had their attention called to their personal Pentecost by prophecy and promise, and finally by the command of the Master Himself, till there was nothing else to do except wait in obedient, expectant faith till this promise was fulfilled. The waiting company were regenerated. They had received Jesus. They were obedient to the teaching. They were united in an expectant faith which caused them to give continued attention to this one thing till it should be realized. The human preparation was thus made.

There is a time and a point in our life as believers when the provision God has made in His redemptive plan for us to be filled with the Holy Ghost demands immediate and continued attention till it is established as a realized fact in our experience, a time when provision and promise become an imperative demand upon us, a time when our further progress in the Christian life is conditioned upon our tarrying till we receive the promised power.

The divine preparation is fully made. The day of Pentecost has fully come. This day dawned nineteen hundred years ago in the sense of a dispensation. The sun has never set in God's calendar on this day. It is the day of Pentecost now. No further tarrying is necessary for the coming of the day. It is here full fledged and in power. This is God's great harvest time of all the ages. It is the day of salvation for all nations. It is the day of a completed revelation, the day

of a finished provision for the saving of all men from all sin now and forever. This day fulfills the Abrahamic covenant and the eternal purpose of God to bless all nations, the day in which the blood-washed, Spirit-filled, witnessing church is to go to the ends of the earth with the holy urge of the Christ passion sustained and fed by the Spirit's presence as rivers of living water springing from the inmost part of believer's hearts. The night of this Pentecostal day will be the great tribulation period from which the Spirit-filled Church will be saved. This night will be followed by a new day in God's calendar known as the millennial day, in the glory and power of which the Pentecostal Church of this age will share with their glorified Lord.

FOUR GREAT FACTS MARK THE OPENING OF THIS DAY OF PENTECOST.

These facts were sudden, instantaneous, in the experience of the waiting believers. We have seen how both divine and human preparation had been made for this event. The preparation took time. The event prepared for in its realization was instantaneous. It is thus in every part of salvation. A time element and processes are involved in our preparation for salvation. Salvation itself as an experience is instantaneous. The human approach may be gradual. The divine response is immediate. We are saved by epochs. The four sudden facts were, first, a sound as of a rushing mighty wind filling all the house where they were assembled. Secondly, cloven tongues like as of fire sitting upon each of them. Thirdly, they were all filled with the Holy Ghost, and fourthly, a miracle was wrought in their speech enabling them to address the

assembled multitudes in a known tongue, in a language other than their own vernacular; and they "began to speak with other tongues as the Spirit gave them utterance."

The experience of these facts was real to each one of the assembled company. It was, however, personal. It was real to all by being personal to each one of them. Of these four outstanding facts, one was essential Pentecost, two were accompanying signs or symbols of Pentecost, and one was a special miracle accompanying Pentecost. The sound of the rushing mighty wind was not Pentecost. It was an accompanying sign of this, the historic dispensational Pentecost. The cloven tongues like as of fire were not Pentecost. They too, were an accompanying sign and symbol on this special occasion. The special miracle wrought enabling the baptized believers to speak in tongues other than their own, making it possible for all assembled out of the various nations to hear and receive the Gospel message on this the birthday of the Christian church, was not Pentecost. It was a special miracle attending the opening of a new dispensation. Being filled with the Holy Ghost and the spiritual content resulting therefrom *was Pentecost.* "And they were all *filled* with the Holy Ghost."

The attending signs of a miraculous character appeared at this strategic moment in the history of the unfolding of God's plan in perfect harmony with the laws which govern miraculous manifestations. We discover in the study of miracles throughout history that two great principles or laws are present in relation thereto. First, there is always present a great

moral purpose. God does not perform miracles to satisfy human curiosity but to serve some great moral end. The second great principle is related to the first, namely, there is a consistent distribution of these signs and miracles. In other words, we find God using this method in transition periods when their occurrence serves a great moral end. Thus, for many centuries of human history no miracles are recorded, but when a nation was being brought out of slavery into a new national life to be the people of God and to fill a great place in God's redemptive program, we find a series of miracles in a short period of time. Thus Israel was given a national birth with the manifest presence and hand of God in it.

Again, the giving of the law at Sinai marked such a period. Then on different occasions throughout the history of the Old Testament Scriptures miracles were performed to credential the commissioned servants of God till the fullness of time came when the promised Messiah appeared. Then the prophecies were fulfilled, the New Testament Scriptures applied, and Israel left without excuse for not receiving her Messiah by the wonderful works which the God-man wrought among them.

The period of Christ's public ministry covering three years was filled with miraculous manifestations beyond any other like period in Israel. So now on the occasion of the advent of God the Holy Spirit, in prophecy and promise fulfilling, dispensational opening presence and power, it was to be expected that some display of the supernatural would accompany this event. We would expect this display of the divine

presence and power to be commensurate with the importance and character of the event. These signs serve as symbols of the Spirit's spiritual work in His Pentecostal baptism. There is an eternal fitness in all that God does. Indeed, we are led to say with the inspired Psalmist, "As for God His way is perfect." And again, with the apostle, "O the depth of the riches both of the wisdom and knowledge of God."

After these considerations it will be of interest to note the relation existing between Calvary and Pentecost. The entire work of the Holy Spirit in this His dispensation is carried forward under the provision and covering of Calvary. Calvary first, Pentecost afterward. Calvary provides Pentecost, Pentecost fulfills and makes real Calvary's provision in matters of personal salvation. Christ did not save any one on the cross. What He did do was to make provision for saving every one. Salvation both in birth and baptism is through the provision of Christ's atoning death but it is by the direct agency and work of the Holy Spirit. God wrought perfectly in the provision of salvation at the cross. He works anew in the handling of this provision in the case of each individual's salvation by an almighty undertaking of the Holy Spirit. Both the birth and the baptism of the Holy Spirit are the provision of Calvary. Both are essential in the one great plan of salvation. Both are ours on condition of a prepared faith in the finished work of Christ. Both are witnessed to by the same Spirit who does the work. The Spirit's work in Pentecostal baptism reaches back in the plan of God to the birth of the redemptive program before the foundation of the world. By its gra-

cious content in the work it accomplishes in and for the believer it conditions for and secures to us the eternal values of the whole Gospel, "sealing us unto the day of redemption."

We have stated that Calvary provides for Pentecost. We have also stated that this is the dispensation of the Holy Spirit. The Holy Spirit takes the place of a servant in this age. He never speaks of Himself, but ever witnesses to and glorifies God, the Son. I have read of a Hindu wedding procession accompanying the bridegroom on his way to the home of the bride that he might claim her as his own. It was after nightfall and the great throng of people filled the street. There were bands of music, banners and torches, and garb both gay and grotesque in that crowd. The bridegroom was seated on a canopy-covered platform which was borne upon men's shoulders. Beneath the platform upon which he sat there walked a man who could not be seen, yet his presence was known by the service he performed. He carried a torch in such a position that the light would fall upon the face of the bridegroom. It was his particular business to make the bridegroom conspicuous, and while he did his part in the gloom through which that multitude moved, there was one face that could be seen by everyone, the face of the bridegroom. He was the man of the hour.

Thus the Holy Spirit comes to glorify Jesus, to make Jesus real. He never speaks of Himself, but ever magnifies and unveils the Son.

OUR PERSONAL PENTECOST.

It remains to inquire into the exact content and meaning of our personal Pentecost. What does Pente-

cost mean in personal experience? The way best to evaluate any experience is to view it after sufficient time has elapsed to test it out in actual life. We want to know not only the attending circumstances of the epoch of your Pentecost, but the abiding results in actual life. Twenty-seven years ago, alone in my study in the Methodist parsonage of Durand, Michigan, where I was then pastor, the Lord touched my body with an instantaneous healing touch that so rebuked disease and that brought in its place such health and strength that I have lived and served in unbroken toil for twenty-seven years since that hour.

I once heard a lady testify that the Lord had healed her four times within a very short period. One could not escape the mental comment that such a testimony indicated the superficiality of her experience. But when you build decades of unbroken service with health that makes life a pleasure on an instantaneous touch from God, the testimony is well established.

The last time I heard our dear Brother William H. Huff testify to the power of Pentecostal sanctification in his life, he said, "God at a single stroke did a work for me thirty-two years ago that changed conditions in my heart and life. I have built thirty-two years of history on what happened at that time."

Let us call for the testimony of one who was present on the occasion of the historic Pentecost. Peter, years have elapsed since that eventful hour. You have fought on many a battle field. You have met tests of every kind. You have fulfilled your great mission of officially opening the door of the Gospel to the Gentile world. Tell us, what does Pentecost mean? "Oh,"

cries Peter, "We heard a sound as of a rushing mighty wind!" No, he does not say that. Was it this? "We saw tongues like as of fire when we received our Pentecost." No, he makes no mention of that. Well, what about speaking in other tongues when you were baptized? Of this Peter makes no mention in his historic evaluating of this experience. He declares in the first great Christian council years after the historic Pentecost that the abiding value, that which stood out as majoring in its importance to him after the lapse of these years, was that God purified their hearts by faith.

In a notable article on the coming of the Paraclete in Hastings Bible Dictionary it is stated that the young church learned by experience that the coming of the Holy Spirit in Pentecostal baptism was to them the source of Christian holiness.

With the experience of purity which Pentecostal sanctification brings, *many questions are answered* and *many problems are solved.* It is like giving to a man for the meeting of his material needs a check for One Hundred Thousand Dollars. Here you are in the midst of life with its needs and demands upon you. You need a home, you need furnishings for the home, you need an automobile. The home will cost Twenty Thousand Dollars, the furnishings Five Thousand Dollars, the automobile Two Thousand Dollars. You will need an income to sustain you in the demands of such an equipment. We will buy you three more homes worth Twenty Thousand Dollars each to rent. That amounts to a total of Eighty-seven Thousand Dollars. We will place Thirteen Thousand Dollars to your credit

in the bank. Well, here is a One Hundred Thousand Dollar check. This check covers all these needs. That would place any one of us, financially, on what I would call Easy Street.

You ask, what is Pentecost to the believer? I answer, it is that. It is God's great One Hundred Thousand Dollar spiritual check to cover all your needs. You need *purity, patience, courage,* and *power.* All these are in the content of the one great epochal experience of a personal Pentecost. Again, I think of it as the highest moral miracle of the ages. In this experience the *will of man* is so *purged* and *empowered* and *united* to the *will of God* that we *choose always the things* that are *pleasing to Him.* It so purges and cleanses the affectional nature that, when the will says Yes to the divine will, instead of there being civil war between the will and the desires and affections of our being, the *whole inner life votes with the will* and the entire man *unites for God.* The prayer of the Psalmist is answered, "Unite my heart to fear thy name." The whole inner self unites with the will to obey God.

The natural result of this condition and practice is a life of power; not only power against the world and over the flesh and the devil in personal victory and character building, but power in the aggressive warfare and service of the Christian life.

THE TEST OF PENTECOSTAL EXPERIENCE.

We have seen the reason for the spiritual signs and miracles attending the opening of this dispensation. We have seen further something of the true spiritual and abiding content of the experience. Let us further consider the fact that while signs and special gifts

were to be expected to continue at least at intervals while the Book was yet in the making, we find many occasions where large groups received their personal Pentecost in the apostolic age without any of these signs or miraculous manifestations being present.

To instance, you will find in Acts 4:31 the record of the young converts to the faith, numbering now five thousand, receiving their Pentecost and there were no special signs present at all. They simply bore the normal fruit of the experience. "They spake the word of God with boldness." In other words, the promise of Jesus as revealed in Acts 1:8, "Ye shall receive power . . . and ye *shall be witnesses* unto me," was fulfilled.

There are two errors concerning the real meaning and test of Pentecost which are corrected by a sober view of the facts as they appear on the sacred page. One is that Pentecost is only power for service, a sort of commercial asset with which to do business, separating it from the more important and major fact of purifying the heart.

The *power promised* by our Lord is fully realized as the obvious result of the experience of *heart purity* plus the fact of *His abiding*. The power to be a sustained, consistent witness unto Him grows out of the heart experience wrought. There is involved in the fact of our being *witnesses* the further fact of courage. Indeed courage to be witnesses or martyrs for Jesus involves the highest forms of true Christian service. But say some, you go to Calvary for cleansing, and to Pentecost for power. We say, you go to Calvary for everything. Pentecost is God's answer to a faith that looks to Calvary for cleansing.

The power to be a witness in a sustained and consistent manner is involved in the experience of Pentecost and is more needed than anything else in the church today. A witnessing church will be a conquering church. There can be no effective substitute for this fact in the life of the church. No amount of social service or philanthropic enterprise can ever win in the spiritual conflict of the church of Christ. We must have God's abiding in hearts cleansed through the provision of Calvary and by the holy fire of our personal Pentecostal baptism.

The second error referred to is that there must be present certain signs or gifts to prove we are in possession of the fact of Pentecost. If you will take the pains to study carefully each of the Pentecosts recorded in the Acts of the Apostles you will discover that while signs were present on some occasions, they were not present on other occasions. Their absence from some of the genuine Pentecosts recorded disproves their being a necessary evidence of the fact.

The fact is recorded, the signs were absent. It is not our purpose to become polemical in this discussion. There is plenty of material for such a paper if one desired to enter that field. Suffice it to say in this connection that there is not a line of Scripture that proves any gift or sign to be the evidence of the grace of Pentecost. In Paul's listing of the gifts of the Spirit in 1 Cor. 12:29, 30, he refers to each gift in the form of a question which necessitates a negative reply. He asks, "Are all apostles?" Evidently no. Some are but not all. "Do all speak with tongues?" Evidently no. Some may but others do not.

The gifts and manifestations of the Spirit are not to be sought, but trusted to the wisdom of the Spirit Himself, for He, the Spirit, "divides to every man severally as *He will.*"

Dear reader, let me urge you to give immediate and continued attention to the question of your personal Pentecost. Do it now. You ask what shall I do? We answer, obey the Word and trust the blood. God promises the Holy Spirit to them that obey Him. Obedience means, make all your adjustments to the will of God, so that in all things you please Him. Obey the last ray of light on your soul. As Moses *finished* the *work,* Exodus 40:33, and obeyed in the last detail in preparation for the coming of God to the tent in the wilderness, so we must *finish* the *work,* obey in detail His holy will. Then as verse 34 records, "a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle," so now trusting the blood and obeying in all details the whole will of God for us personally, we may expect God the Holy Spirit to come and fill these *temples* and *abide.* Amen. May it be so with you just now, and may it be so with you unto the day of redemption.

JOSEPH OWEN

Joseph Owen is the son, grandson, and great-grandson of Methodist preachers. He was born in Alabama 43 years ago. He was educated in the public schools of Alabama and in the University of Chattanooga, Chattanooga, Tenn. He is a member of the Alabama Conference of the M. E. Church. In addition to pastoral service in his own and the Holston Conference of his denomination, he has served in every section of the country as an evangelist. Calls come to him from religious gatherings and camp meetings from a wide area and he is being increasingly sought as a preacher on Pentecostal themes in annual conferences and other church gatherings. Dr. Owen is author of "The Unchanging God" and Other Sermons. He was elected Vice President of John Fletcher College, Oskaloosa, Iowa, in 1924 and President in 1925. Carried in "Who's Who in America" and given recognition because of his presidency over a growing college, his attitude is summed up in the following: "I have never desired to be anything other than a plain, scriptural, gospel preacher."

CHAPTER XII.

THE MEANING OF PENTECOST.

REV. JOSEPH OWEN, D. D.

"What meaneth this?" Acts 2:12.

The answer to this question is far deeper in content than those who first asked it contemplated. Prompted as it seems to have been by the visible accompaniments of the Spirit coming on the Historic Pentecost, the inquiry does not find full answer until the expectation of prophet, the redemptive mission of Jesus and the purpose of God for the New Testament Church are given their spiritual significance. The answer not only lies deeper than the explanation given by those who in mockery said, "These men are full of new wine," it takes hold on depths of reality and spiritual meaning more profound than the symbolry by which the inauguration of the Spirit's dispensation is marked.

Standing before the company of the devout which had been gathered in Jerusalem out of every nation under heaven, Peter connected the marvelous manifestations then making such an impression upon the people with a prophetic promise many centuries old. He seemed to say, this is not a precipitate spiritual phenomenon, an accidental or incidental display of spiritual forces: it is a day for which ages have waited; it is a time for which careful preparation has been made. Both heaven and earth had waited long for the dawning of this day made vivid to the vision of prophet and

seer. "This is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God."

We are impressed with the thought that the apostles identify the pentecostal visitation with the prophetic promise not by external manifestation but by inward spiritual correspondence. Gifts of language, rushing winds and tongues of flame, whatever may be their suggestiveness as symbols, did not come in the preview of Pentecost given by Joel, nor did they receive any positive emphasis in the preaching of Peter. We are not forbidden the inquiry as to the meaning of those inaugural accompaniments of the Spirit's dispensation, just as we are not refused the privilege of asking what was the majesty back of Sinai's quaking mountain when the ancient law was given. But not in these lie the larger meanings of Pentecost.

The apostle goes deeper than giving to Pentecost an historic background in prophetic promise and expectation. He vitally relates it to the whole redemptive mission of Jesus. The Nazarene who had been approved among them by miracles and wonders and signs, which were manifestly of divine origin, who had been delivered by the determinate counsel and fore-knowledge of God and had been taken and by wicked hands crucified and slain, had been raised from the dead. The Holy One who was both David's Son and David's Lord, was not suffered to see corruption. God had raised him from the dead. He had made him assuredly both Lord and Christ. He had exalted him to his own right hand, from whence he should carry on his intercessory reign till his foes be made his foot-

stool. Peter reached the climax of emphasis on the mediatorial work of our Lord, when he declared that Jesus "having received of the Father the promise of the Holy Ghost, hath shed forth this which ye now see and hear." Out of His sacrifice, His divine exaltation, His intercession had come upon the waiting disciples the outpoured Spirit in pentecostal, dispensational fulness.

The total emphasis belonging to the message of Peter implied that there was back of his thinking also the import of the Master's own teaching concerning the coming and ministry of the Spirit. Since he was in the little group of eager listeners who had heard those teachings, how could it be otherwise? He was present when Jesus made known the loyalty and reward of love. He said: "If ye love me, ye will keep my commandments. And I will pray the Father and He shall give you another Comforter, that he may abide with you forever." He heard the promise that redeemed their life pilgrimage from orphanhood, when the Lord said: "I will not leave you comfortless (orphans): I will come to you." He received with the others, the assurance of an inward dynamic, when the Christ said: "Ye shall receive power after that the Holy Ghost is come upon you." He knew the negative aspect of the Spirit's ministry, when the Master said: "John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." Just as in the ordinance of baptism the application of water symbolized washing and separation from the evils of the world lying about them, so the baptism with the Spirit became the assurance of inward cleansing, the

purifying and sanctifying of the spirits of men from all that defiled or polluted. It was that which gave deep significance to the prophetic forecast of John: "I indeed baptize you with water unto repentance, but there cometh one after me . . . he shall baptize you with the Holy Ghost and with fire." As the administrator of the baptism with the Holy Ghost and fire, he becomes a Refiner as surely as the Giver of life more abundant. The offer of Pentecost brings to "salvation through sanctification of the Spirit and belief of the truth" as certainly as to greater spiritual fruitage and an abiding spiritual joy. In truth, power is the result of purity and a contagious joy flows out of conformity to the will and likeness of God. All that, and more, was in the teaching of Jesus as He anticipated the coming and work of the Spirit.

We are interested now to note more specifically the meaning of Pentecost as foretold by Joel and as interpreted by Peter in that far-off "great and notable day of the Lord."

1. Pentecost meant the Spirit outpoured in plenitude of grace and power upon waiting disciples. Joel had said, "it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." The record of the first Pentecost was, "they were all filled with the Holy Ghost." Peter identified promise and fulfillment by pointing to Spirit-swept, Spirit-filled and Spirit-anointed men and saying: "This is that which was spoken by the prophet Joel." Whatever else Pentecost meant then or may mean today, it could not be ushered in in the long ago, nor can it be repeated now, without the Spirit being outpoured upon waiting, con-

secrating, expectant believers. This fulness has a rich and manifold meaning.

It was a full, a complete deliverance from inward sin. The Apostle Peter, defending his ministry among the Gentiles sometime after the Historic Pentecost said that the coming of the Spirit upon Jew and Gentile was alike in two important respects: "God, which knoweth the hearts, bare them witness, giving them (the Gentiles) the Holy Ghost, even as he did unto us: and put no difference between us and them, purifying their hearts by faith." (Acts 15:8-9). Alike they received the gift of the Holy Spirit and alike their hearts were purified by faith. If those were essential elements in the first pentecostal visitation, there can be no real repetition of pentecost without their presence. And what greater need is there today? Depravity of nature must be purged from the heart of the Church; the fountains of desire and motive must be cleansed and the longings of men met in the abiding presence and fulness of the Spirit himself. That was a first century experience; it is a twentieth century need.

But Pentecost meant more than an epoch of grace whether defined in terms of inward renewals or a divinely imparted spiritual fulness. The dawning of that day brought a larger, fuller revelation of the divine person. Jesus had said of the promised advent of the Spirit, "He is with you and shall be in you." Answering the question of Judas, not Iscariot, who asked, "How is it that thou wilt reveal thyself unto us and not unto the world?" Jesus said: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode

with him." It was the coming and enthronement of the living Christ by the Spirit's advent and ministry that gave to Pentecost its joy and that made the pentecostal message so amazing in its authority and effectiveness. Jesus had made the cross a glorious symbol, the tomb the door to universal empire and now He had become a living, vital presence in the hearts of His own disciples. What wonder that they faced an unfriendly world, a benighted religious leadership and even death in the spirit of great adventure!

2. Pentecost meant that full gospel privileges were made universal. The words, "I will pour out of my Spirit upon all flesh" do not imply that the glorious gift of the Spirit is promiscuously given. Jesus guarded that when he said, "Whom the world cannot receive because it seeth him not neither knoweth him." The pentecostal invitation was worded to the same effect when Peter said: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." On believers did the Spirit fall at the first Pentecost and only to believers is He a promised gift now. But the dispensation ushered in by the outpoured Holy Ghost is not to be limited by racial boundaries. Concerning grace there are no chosen peoples, no divine favorites. The miracle of Pentecost by which the representatives of so many nations heard the gospel preached in their own tongue—for miraculous hearing was just as prominent that day as miraculous speaking—was in itself an index of gospel privileges universally shared. In this day of power, "whosoever calleth upon the name of the Lord shall be

saved." And, when conditions have been met, the promised gift of the Holy Spirit, said Peter, "is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." What in olden time was made available only to patriarch and prophet is now a gospel offer to Jew and Gentile, rich and poor, priest and layman, old and young, men and women.

Pentecost brought a missionary passion in that day long gone and soon the heralds of the cross were blazing their way not only in Jerusalem and in Judea and in Samaria but in the uttermost parts of the earth. It shall be so when Pentecost is repeated. By His very coming, there is such a glorification of Jesus, such a reproval of the world of sin, of righteousness and of judgment, such an internal witness in the heart of the Church of the world's peril and need as that missionary effort becomes redemptive, imperative, transcendent. It is no longer Christ-and-Buddha, Christ-and-Mohammed—it is "Christ or chaos," "Christ or catastrophe." For the pentecostal Christian, gospel privileges are as universal as man's journeyings and as deep as man's longings. But, to him and for him, only, in the gospel of Christ is there hope for the individual, for society or for the world.

3. Pentecost meant the vitalization and utilization of all the resources of the Church. The Spirit came to endow not only the leaders and pillars of the infant church but young manhood and maidenhood knew His anointing. Youth was enraptured with new visions, horizons were lifted, new spiritual possibilities were discovered and youth in the very dawning of the day

of power offered itself for heroic service. Age had a spiritual renewal and the dreams of an early day lived in the heart again. Instead of spiritual sterility there was fruit in old age. There was a revival of buoyancy and hope and the ripe experience of the years was flown around with the glad expectancy of better days.

More meaningful for that day, or for any day, than the stewardship of property, which held all earthly substance both subject to divine control and to the general need, was the stewardship of personality. When it was no longer reason that the apostles "should leave the word of God and serve tables," it was easily possible to find seven laymen of good report, full of the Holy Ghost and of wisdom, whom they could appoint over that business. The temporalities as well as the eternalities of the early church were in the hands of Spirit-filled men.

The same results will surely come in our day, if we have not only Pentecost observed but Pentecost repeated. Middle life with busy hand and puzzled thought shall know its enrichment. The visions of youth shall be supported by the dreams of age; the experience of age shall be supplemented by the ardor of youth. Stewardship of substance shall have its recognition and the affairs of the Kingdom shall be carried on by men full of the Holy Spirit and possessed with spiritual wisdom rather than by a worldly sagacity and prudence. And, wherever the far-flung battle lines of the church are found there shall be "added to the church daily such as are being saved."

"What meaneth this?" "They were all filled with the Holy Ghost."

JOHN HAYWOOD PAUL.

Dr. Paul was born in Rapides Parish, Louisiana, on September 23, 1877.

He was educated under private tutors and by special courses at the University of Chicago and at Meridian, Mississippi. Meridian College conferred upon him the degree of Doctor of Divinity in 1914 and he received the same degree from Asbury College in 1921.

Dr. Paul was a pastor in the Methodist Episcopal Church in Texas and Mississippi until 1903. From 1904-08 he was city editor of The Pentecostal Herald at Louisville, Kentucky. From 1909-13 he was Professor of Philosophy at Meridian College. After that, for a year, he was Editor of the Way of Faith, when he was called to the vice-presidency of Asbury College where he remained until 1922. Since that time he has been the honored and successful president of historic Taylor University at Upland, Indiana.

Dr. Paul is an author of note in the field of religion, having published "Silver Keys" in 1907; "The Hereafter" in 1909; "The Way of Power" in 1917; "What Is New Theology" in 1921; "Life and Times of Bishop William Taylor' in 1927.

Amid the varied activities of a busy life, Dr. Paul has found time to conduct numbers of revivals and he has been much in demand as an evangelist. For many years he has been a preacher at many of the outstanding Holiness camp meetings of America.

CHAPTER XIII.

THE PROMISE OF THE FATHER.

JOHN PAUL.

"Wait for the promise of the Father." Acts 1:4.

Every child of God has a place in the Father's plans. The new birth by which one becomes God's child is only a partial preparation to fill that place.

The child of a great musician is better qualified to succeed in carrying out the plans of his father than would be the babe of a Hottentot. This is because the child having his father's nature has something on which to build. Polished ax handles are made from selected hickory. Scrub pine will not do because it cannot be improved sufficiently. But there is a difference between the piece of hickory and the high class helve shaped by a master workman.

Whatever this promise connotes, it is for the child of God, it is the promise of the Father, it is unavailable till one is born of the Spirit. In presenting this suggestion on the eve of his ascension our Lord is following the sequence of His thought in John 14:17 and other passages of his ministry. It is in harmony with a general idea that obtains throughout the Scriptures, namely, that when one comes to know God he is eligible to a deeper relationship with Him which he must seek of his own accord and upon which his large usefulness in life depends. The more serious part of the church in every denomination is coming to recognize this truth perhaps as never before in history. Whether a

man's theology be unique, archaic, or progressive, if he is a spiritual leader, a world rover, with an evangelistic passion, he rings clear on the general thought that the believer should go beyond his conversion to some definitely deeper relationship with God. To ignore this assumption as we have it in the text means to curtail the fruitfulnes of one's life and interfere with the success of Zion.

A BAD INHERITANCE.

Some philosopher has advanced the view that every child born into the world has a place in God's plan. It is equivalent to saying that God's plans are so minute and independent of other agencies, human or angelic, that He may be made responsible for all human beings, good or bad, straight or crooked, crazy or sane, deformed or normal. There is a fatalism that makes the Creator responsible for sin and crime. We are sure that the average enlightened audience will not require us to hold this view as a test of orthodoxy on the doctrine of divine omnipotence.

That eccentric preacher, Lorenzo Dow, once startled an audience of mulattos in the south by beginning his sermon with the remark, "It becomes my duty today to preach to an audience of people that God never made." Whatever may be said of this remark, it is easy to believe that thousands of people have been born into this world according to the will of man or the will of the flesh and not according to the will of God. We find multitudes of human beings whose very existence creates a skeleton in the closet of the families to which they are related; who are a problem of the families to which they are related; who are a problem to

their parents, to their relatives, to the educators, to the police and to the courts. It is bewildering and discouraging to travel over this wide world of struggling, stuttering, blundering humanity and find the misfits. The deformed creatures on the streets of eastern and western cities to all appearances sometimes barely entitled to be classed as human beings, create a problem which no movement of philanthropy can solve. It is a dark cloud indeed and the whole problem of evangelism, education and human uplift is massive and unwieldly, excepting as we contemplate it with an intelligent faith in God.

THE GLORY OF THE NEW BIRTH.

It is against this dark background that the glory of the new birth appears. Any one who knows right from wrong, who has mind enough to confess and abandon sin and cast his broken self upon the mercies of God, beholding the Lamb of God, can find deliverance from this abyss of despair. The possibility of the new birth is as universal as the possibility of repentance. When we reckon with some people's inheritance and circumstances it is impossible for us to reason any way for them to be redeemed; but when we lift our eyes to the horizon of God's love and get a vision of Christ whose gospel is the power of God unto salvation to everyone that believeth, we are able to challenge the world. In confidence, leaving out none, we can sing:

"Come, ye sinners, poor and needy,
Weak and wounded, sick and sore;
Jesus ready stands to save you,
Full of pity, love, and power.

"Come, O weary, heavy-laden,
Bruised and mangled by the fall;
If you tarry till you're better,
You will never come at all."

Essential to the message of Pentecost, essential to the evangelization of the world, essential to the very life of the church is the glorious gospel of the new birth. As long as a man has a grain of reason in his depth of misery and despair the teaching that he can be born again will fall gratefully upon his ears. Its grandeur is in the depth to which it can reach and recover the children of despair and in the breadth to which it can be extended under every sky, regardless of caste or color or condition. The preacher of this gospel, unashamed, can sound forth to all without exception:

"Come, sinners, to the gospel feast;
Let every soul be Jesus' guest:
Ye need not one be left behind,
For God hath bidden all mankind.

"Come, all ye souls by sin oppressed,
Ye restless wanderers after rest;
Ye poor, and maimed, and halt, and blind,
In Christ a hearty welcome find."

Everyone who is born from above is born to a plan. He is born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." How comforting it must be for a poor soul whose very life is damned in all its circumstances to awaken some day in newness of life, a new creation, conscious of the fact that he has

now emerged from his chaos and hopeless despair to become a unit in a great plan of which God is the author and promoter.

The Father's plan cannot be fulfilled in any of His children except as they follow on to know Him in His sanctifying grace. In other words, the new born sons of God must not be so anxious to go and exhibit their resources that they fail to tarry for the promise of the Father.

IT FITS THE INDIVIDUAL.

This deeper experience is known by many names, but usually its names are specific, being based upon some particular aspect of the experience. If we call it perfect love it refers to a certain beautiful attainment of Christlikeness. If we call it the fulness of the blessing it refers to the positive side of the experience and neglects the emptying processes. If we call it sanctification it takes care of the negative side of consecration and cleansing but does not feature the positive side of love and peace and power. But in our text we have a generic name for this deeper experience of grace: the promise of the Father. This label includes every aspect of the experience which may vary with different disciples according to their needs. The fundamental ingredients of the experience, such as cleansing and perfect love, are similar in all. But the differences in our personalities are so manifold that the Father finds it necessary to fit each man's experience by measure. There are no hand-me-down experiences of full salvation. The blessing you receive when the promise of the Father comes is your blessing. It would not be suitable for any one else. It is a great

mistake for us to envy the experiences of our brethren or become despondent as we contrast the manifestations of God's sanctifying grace in our lives with the same in the lives of others.

I know an old college campus that had historic trees poorly located and buildings stuck up seemingly without a plan. A gifted landscape artist was instructed to inject a plan and beautify the campus. He planned his new buildings and his shrubbery around the old buildings and trees in such a way as to make them appear part of an original plan. He transformed an old mud hole into a sunken garden and effaced or beautified several other scars due to nature or misuse. This is the way God takes hold of the sinner who is battered and scarred. This is the way Pentecost comes and the baptism with the Holy Spirit transforms and builds around the decrepit life which has been redeemed. Sometimes the scars become the most beautiful part of the individual, his chief selling point. Many of us know a man who before he was saved was such a stutterer till it took him five minutes to tell his name. His stuttering was mended, his scars were adorned by grace, and the very things which marked him as a handicap made him attractive and brought him into demand in important pulpits and large congregations all over North America. He was brought into God's plan and his liabilities were transformed into assets under the baptism with the Holy Spirit.

The words of the Master remind us that some things may be more important than rushing into the field of service or hurrying out early to the duties of the day. We should take time to be holy. We should

tarry for the promise of the Father; we shall gain time by meeting conditions to be endued with power from on high.

THE MORE ABUNDANT LIFE.

The fulfillment of these words in the lives of the first disciples marked a glorious beginning in their religious lives. If they had lived at a poor dying rate before, they were now to learn what it means to live an abundant life, while they ate their meat with gladness and singleness of heart. At the coming of this sanctifying baptism John Wesley began to live in earnest. Reflecting upon the event, December 25, 1744, he concludes with these words: "I felt such an awe and tender sense of the presence of God as greatly confirmed me therein, so that God was before me all the day long. I sought and found him in every place, and could truly say, when I lay down at night, *'now I have lived a day.'* "

It is the testimony of many who are living today that with the coming of the Holy Spirit into their personal lives a new ministry began and life itself in all its dimensions was enriched and organized upon a new scale. It is the story of His coming, since the day that He descended as a dove upon the Man of Galilee, down through the centuries where the fathers tarried till they received the answer, and to the present day; when the individuals and when the church tarry for the fulfilment of this promise a new dispensation begins.

LEWIS ROBESON AKERS.

Dr. Akers was born in 1881 at Asheville, North Carolina.

He attended Charleston, Tennessee Academy, Carson and Newman, Emory and Henry, and Asbury Colleges, receiving his bachelor's degree at Asbury College in 1904, the same institution conferring upon him the honorary degree of D. D. in 1916. He received his master's degree at the University of Kentucky in 1927. The same year Ohio Northern University conferred upon him the honorary degree of LL.D. In 1929, he was given the degree of L. H. D. by Birmingham-Southern College and of Litt.D. by McMurry College.

From 1904-1924 he was a leading pastor in the Northeast Ohio Conference of the Methodist Episcopal Church and during that time he served some of the most prominent pulpits of his conference.

Since 1925 he has been the successful president of Asbury College, Wilmore, Kentucky, a school noted for its fidelity to Methodist standards and for its emphasis upon the doctrine of full redemption.

Dr. Akers is the fourth Methodist preacher in direct line, and his son, L. R. Akers, Jr., is the fifth.

He is the author of "The Red Road to Royalty" (Fleming H. Revell Co.); another book, "The Eighth Fear," is now in preparation for the press. He has also been a contributor to various church papers, his column, "Whittlings" being especially well received.

CHAPTER XIV.

THE COST OF PENTECOST.

LEWIS ROBESON AKERS.

"For which of you desiring to build . . . . . doth not first sit down and count the cost?" Luke 14:28.

"Metamorphosis" is a rather unwieldly word and not often used by the man in the street and yet, scientifically at least, its implications are quite intriguing.

The entomologist dwells in a world of ever-changing phenomena. He finds himself thrilled as he beholds the transforming processes through which many of the lower species pass. With fascinated attention he watches this development from the larva to the pupa, from the pupa to the imago, and from thence to the post-embryonic stage, until finally there comes the full development of the object of his study. The metamorphosis of the dragon-fly to him is an entrancing experience. The naturalist, who had hung almost incessantly for many hours over the cocoon of the royal emperor moth was found by a friend, with sparkling eyes and animated face listening with bated breath to the preparatory stirrings of this regal prisoner soon to emerge from its cell of silence and darkness and to flit upon gorgeous wings into another world of light, life, and beauty.

If in the lower order of creation this development is of enthralling interest to the minds of men, this process in the highest forms of life presents a study of supreme importance and of challenging thought. What can be of more stimulating interest than the trifold de-

velopment of a human being in the realms of the physical, intellectual, and spiritual?

What is more fascinating than the study of the changing processes through which the baby, an unopened bud, finally flowers into beauty and power? The dawning of conscious intelligence marks the first important era in the onward march of the human being toward maturity. Then comes the carefree, artless period of childhood. Soon young America marches away to school. Then follows the teen age,—colorful, turbulent, kaleidoscopic, with its days checkered by sunshine and shadow. Such days! It is here that the physical metamorphosis asumes the miraculous. The girl,—shy, blushing and ill at ease, is transformed into a superior being who moves with ease, grace, and beauty, conscious of her co-ordianted and controlled powers. The gawky country lad, who in an almost continuous state of embarrassment finds himself unable to adjust either hands or feet and whose stuttering tongue betrays the inward confusion, emerges into a commanding presence whose poise and personality is felt by those among whom he moves and from whose lips there flow regal thoughts clothed with stately words of wisdom. Yonder is Kentucky's favorite son, Henry Clay, a green and uncouth youth, orating to the fodder shocks which, to his vivid imagination, became rows of interested hearers. The sheep in the pasture nibbled on unconcernedly as he fervidly addressed them, . . . but a few years later a graceful and marvelously eloquent statesman stood in Washington before packed galleries of eager Americans who hung breathless upon his fire-tipped utterances and who

swayed before that golden voice as the grain bows beneath the wind. The homespun provincial had become the Prince Charming of the United States Senate!

More marvelous still is the transformation of grace, particularly to those who have tarried in the upper room until Pentecost has come.

There was Simon Peter,—impulsive, intensely human, a blunderer, inherently a coward, yet lovable despite his weaknesses. He was vacillating at times, with seemingly an infinite aspiration but with infintesimal performance. But Peter *before* and Peter *after* Pentecost are well nigh altogether different personalities. The one, a skulking fox and a distant disciple, "when Pentecost was fully come" became a moral lion and a deathless devotee of his Lord.

Paul, the narrow and bigoted zealot became the great apostle to the Gentiles. His slogan, "Judaism must be supreme" became "Christ is all and in all," "For me to live is Christ," "Christ in you the hope of glory," "I count all things but refuse that I may gain Christ," "For I am determined to know nothing among you save Jesus Christ and him crucified."

Pentecost means love triumphant, love perfected, and "perfect love casts out fear." Pentecost means single-heartedness, whole-heartedness, completeness.

Let us consider briefly, then, the *cost* of Pentecost, —*what it cost the disciples, what it costs us, what it cost God.*

I. WHAT IT COST THE DISCIPLES.

Let us together look back through the centuries. Yonder is a lake, best known as the Sea of Galilee. Upon its blue waters there are fishing smacks whose

white sails in the distance appear like the wings of the sea gull. Upon the decks men are busily engaged in casting or in drawing in their nets. The sky is clear save for a few lazily drifting clouds. The Oriental sun beats heavily upon the toiling fishermen. Along the sandy shore comes a Man in a seamless robe. With meditative mien, He approaches within hailing distance of a vessel a short distance from the shore and calls two men, brothers, toiling together upon the nets. "Come follow me," says He, and, impelled by an inward urge, they quickly lay aside their nets and follow Him. Proceeding still farther down the shore they find two other men, also brothers, similarly engaged. To them He gives the same invitation and they too follow Him.

This was the beginning of the Twelve who were to become the great apostles of Christendom. This was the nucleus of a Kingdom that was to break down all other kingdoms.

The first step from the fishing boat toward our Lord was the first step toward Pentecost. "They left their nets and followed him." To the practically-minded materialist this step might have seemed sheer rashness. Here were men with families dependent upon them, leaving the certainty of a material livelihood for uncertainty. Continuing in their chosen occupation, they would at least be assured of their meat and raiment. What assurance would there be in following this strange teacher? Yet the hunger of the soul transcended that of the body. They would leave their fish for the Bread of Life. To them life was more than raiment or meat or comfort of home. Ahead of

them were dangers, poverty, testings, persecution, and, at the end of the way, death, and yet they followed Him. He not only could speak, "Peace be still," to the tempestuous waves that threatened to swallow them up, but He could also speak peace to their disquieted and fearful hearts,—the peace that passeth understanding.

It was a mighty task which the Master assayed in that refining process which finally meant the emancipation of these materially-minded men from the grip of the temporal. It was a bitter struggle to relinquish their dream of earthly sovereignty and to seek in its stead spiritual supremacy. They gloried in the power of the Master who was able to take five barley loaves and two small fishes and feed the thousands. Sweet to them was the adulation of the multitude as they cried, "Hosanna," and sought to make their leader a king. No doubt they saw themselves dwelling in ivory palaces and clothed with regal purple, and the spiritual leaders of Jerusalem. Terrible indeed, then, was their disillusionment when He, who had gone into the city amid the hosannas and halleljahs of the multitude, three days later, on the summit of a skull-shaped hill, hung in agony upon a rugged cross between two miserable criminals enduring the taunts and revilings of the same fickle rabble who but a few hours before had sought to proclaim Him king. To all human appearances, the life of this wondrous teacher in the seamless robe, who, for almost three years, had been going about doing good, now at its close had gone down apparently in darkest defeat. He who said, "I am the light of the world," had gone out in midnight darkness.

He who claimed to be the truth had been slain by error. He had boldly affirmed, "I am the way," yet they had seen that way end in the cross of a criminal. This was the zero hour of their lives. Their faith was shaken,—well nigh shattered. They had seen the rider of the pale horse running roughshod and arrogantly over their hopes, their aspirations, their very bleeding hearts.

Yet, in the hour of their deepest despair and gloom, with His dying breath He had said, "It is finished." Sublimely audacious was this utterance, one that no mere human lips could have framed. And lo, when hope had gone, out of the darkness came the new and resplendent day. Out of the tomb came the Deathless One, gloriously triumphant, leading captivity captive! Is it not always so that truth, though it be spit upon and dragged through the streets of the city, fainting with fatigue, scourged with the lash, crowned with thorns, and finally crucified upon a rugged cross, yet rises again conqueror over all opposition, error, and death?

Then after the uncertainty, the sorrow, the agonies of soul, came Pentecost. And it is God's will, in our ascent to the spiritual heights, that an agony must precede the anthem. Pentecost brought the new life of purity, power, and victory. Behold the metamorphosis in the spiritual lives of the disciples! They had now become apostles. Instead of fear there was now fearlessness; instead of self-seeking, self-sacrifice. Gone was the former weakness of indecision; now there was strength and certainty. Once and for all the bickerings and disputes over the Mosaic laws were

forgotten; regnant now was the law of God and of love. Gone was the spiritual immaturity; they had become full grown men in Christ Jesus.

II. WHAT IT COSTS US.

What was the first condition fulfilled by those who received the gift of Pentecost? "Prayer," says one; "faith," says another: "eager desire," says a third. But there was something that went before any of these, and that something must come first in the life of every one who experiences Pentecost. That is,—unconditional self-surrender. The giving up of self, the getting of God. Surrendering the temporal, receiving the eternal. Subordinating material luxuries to spiritual verities. Living not circumferentially, but centrally. No longer content to be signposts by the way, but pilgrims in the way. No longer, "What can I get?" but "What can I give" Not "I" but "Him." Not "How much *must* I do?" but "How much *may* I do?"

The human heart before Pentecost is yet carnal and often it is habitually in reverse. The world cries, "Hurry"; God says, "Tarry." The human will says, "I must have power." The Holy Spirit says, "The need is purity." Self-interest declares, "I must make a conquest." "The Paraclete says, "Self-surrender first." Human nature cries for bodily healing; the Holy Spirit emphasizes the need of soul cleansing.

Pentecost is essential if the life is to be pitched upon a loftier plane, if it is to be upon a higher level of victorious living. Very definitely are the two spiritual epochs differentiated in the lives of the Spirit-filled. Regeneration is a birth; entire sanctification is a

death. Birth is always a sign of spiritual infancy. The Christian is never full grown at regeneration. In conversion the sinner turns over his bankrupt soul to the saving Christ and there is pardon from the penalty of sin. In Pentecost the Christian stands blameless before God with freedom from the power of sin. Pentecost means *holiness* and *wholeness.* To the surrendered soul, the Holy Spirit makes the Jesus of history the Christ of experience. It was Christ who sent the Holy Spirit to take His place untrammeled by the flesh. But He comes only to those who are eligible for His coming. The Comforter has been promised. It is for us to realize that promise. He will guide us in danger, guard us in weakness, gladden us in our sadness, and give to us beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness.

"I believe in the Holy Ghost," says the ancient litany, and we repeat the words glibly enough on Sunday morning. The Holy Spirit has His rightful place in our creed, but what place Has he in our lives? This is the dispensation of the Holy Spirit and He is waiting to be received by the church of today. "In this world of shallow believers, and weary, dreary workers," says Phillips Brooks, "how we need the Holy Spirit."

Let us summarize the apostolic proof as to the coming of Pentecost. *First,* the gift of the Holy Spirit came upon the definite and unconditional surrender of self, as a distinct blessing, subsequent to regeneration, instantaneously given, and easily and clearly known. *Second,* the gift of the Holy Spirit was be-

stowed upon *all* the disciples in the early church. *Third,* the same gift of the Holy Spirit is the privilege of every believer today and is absolutely essential to the development of life and to the fullest measure of success in Christian service.

III. WHAT IT COST GOD.

Jesus was God's heartbreak manifest in time. The key that unlocks the door of our understanding of God is the cross. The cynic, indifferent to man's suffering and sin, says, "Do not wear your heart upon your sleeve." But God hung His heart upon a cross that man might see its throbbing sympathy and love. Is it not true that individual greatness may be largely measured by sensitiveness to suffering? The most perfect character, like the diamond, must undergo the process of cutting, grinding, and polishing before it is fitted to adorn the diadem of a king. The clod cannot suffer; of life it has none. The mollusk with only a nerve or so feels little. The bird flitting about its nest made empty by the cruel serpent, for a day or so manifests signs of grief. The sheep bleats piteously over the loss of her lamb, but within the compass of a week her cries cease. The savage mother offers her child in sacrifice to a heathen deity and mourns for a few months, but time heals. But the Christian mother never forgets nor loses her first love for her offspring. Though her head be silvered with the frosts of many winters, she still wakes in the night to find her pillow wet with her tears, for in her slumber she felt again the tiny arms about her neck and heard the sweet cooing from rosy lips and lo, it was only a dream. But

the highest type of lifes' love is but a faint and shadowy symbol of the love divine. More sensitive than the Aoelian harp to the evening zephyrs is the Father's heart to the cry of His beloved. "For God so loved the world that He gave,"—yes, gave Himself in the person of His Son. The Son of God became the Son of Man that the sons of men might become the sons of God.

Now we begin to understand the phrase, "made perfect through suffering." Before man could possess a perfect heart the heart of God was broken. Well did the African chief, who heard with his ears and with his heart also the story of the cross, cry as he rushed to the penitent form, "Oh, Christ, come down from that cross! Thou dost not belong there. Thou art the sinless one. I am the sinner. Come down and let me, the sinner, hang there where I belong!"

Pentecost is the Easter morning of the soul. It is the climax of faith. Pentecost means, first, purity, then, power. It includes in its higher range of Christian experience, first, "Mount Regeneration" of surrender, then, "Mount Pentecost" of entire consecration. In pardon we become conquerors; in purity, more than conquerors. The new birth brings joy; Pentecost, joy unspeakable and full of glory. The divine order is forgiveness, cleansing, fellowship,— unbroken and unmarried. To make this fellowship a reality, heaven was robbed of its most precious possession. The supreme fact of the ages remains: Christ died for our sins. And thus limitless was the cost of Pentecost. "Wherefore, Jesus also, that he might

sanctify the people with his own blood, suffered without the gate."

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

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